

An exhortation vnto the gouer-
nours, and people of hir Maiesties
countrie of Wales, to labour earnestly,
to haue the preaching of
the Gospell planted a-
mong them.

There is in the ende something
that was not in the former
impression.

PSAL: 137. 5,6.

If I shall forget thee, O Ierusalem, let my right hande
forget her selfe, if I do not remember, thee, let my tongue
cleaue vnto the roose of my mouth: yea, if I prefer not
Ierusalem vnto my cheefe ioye.

2. COR. 1. 13.

For wee write no other thing vnto you, than that you
reade, or that you acknowledge, and I trust you shal. ac-
knowledge vnto the ende.

1 COR. 5. 13, 14.

For, whether we be out of our wit, we are it vnto God,
or whether wee be in our right mind, wee are it vnto you.
For, that loue of Christ doth constrain vs.

588.

TO THE RIGHT HONORABLE
the Earle of Pembroke, Lorde Presi-
dent of VVales, &c. The rest of the gouernours
 there, and to all the gentlemen, Ministers and peop'e my
 my brethren, the inhabitants of Wales: in this life, the
 true knowledge of a sauing God, the true feeling of sin,
 the full assurance of their saluation in Iesus Christ, wrought
 by the woord Preached, with outward prosperitie, if the
 Lorde thinke it good to them, and in the life to come, e-
 uerlasting blessednesse in the kingdome of heauen, I wish
 from my soule.



Ow many and dangerous (right Ho-
 nourable, and beloued in the Lord)
 are the waies, whereby Sathan in
 this perilous & prophane age wher-
 in we liue, carrieth hedlong into hell

the most part, euen of those amongst whome, pub-
 licke Idolatrie, and the false worshippe of the true,
 or false God, hath bene abollished; it cannot bee
 hidden or obscure vnto any, that vouchsaueth but
 with a carelesse eie to consider, the desolate bar-
 rennes of GOD his Church, euen there where it
 might haue bene most fruitfull. And of all the de-
 lusions whereby the Lord in his iust iudgement,

21. The. 3. 11

hath giuen him power, to be forcible in the hearts
 of men, none hath bene found more powerful and
 auailable then the perswasion, that the eternall
 God requireth no more at the handes of reasona-
 ble men, (the creatures) framed according to his
 own Image. ^b Then to exempt the selues out of the

b Collos. 3.

number, of the out ragious and shameles Idola-
 ters, or at the most, to haue some outwarde forme
 of his worship, whereby they might bee discerned
 from heathen and prophane Atheists; and so hope
 eternallie to bee saued, though they should neuer
 come where the ordinary meanes of saluation (the

10.

Gen. 1. 26 &

5. 1. 1. Cor.

117.

1. Cor. 1. 21. word preached) doth grow. ² Now, I would to God
 Rom. 10. 14. that among the rest of the nations vnder heauen,
 James. 1. 21. this latter perswasion had not taken fearefull hold
 Ephes. 3. 13. vpon you my brethren the people of VVales. For
 how haue you liued now full 29. yeares, in al which
 time vnder her Maiesties prosperous raigne, you
 haue not embrued your hands with professed Ido-
 latry? haue you not for the most part, in respect of
 the publicke seruice of God, contented your selues
 with lesse then publike reading? and in the meane
 time, do you not thinke that the Lorde, in regard
 of the knowled ge of his wil, & the outward practise
 thereof, the obseruations of his Sabboths, the right
 vse of hys Sacraments, the full assuraunce of your
 owne saluation, requireth no more at your hands?
 And which is most wofull, though you now liue in
 this palpable and grosse darkenes: yet verie few or
 none among you, consider this your case, to be the
 verie condition of those, who shall neuer see Iesus
 Christ in his kingdome to their comforte, but the
 meere estate, of such as shall receiue their inheri-
 taunce in hell fier, with the deuill and his Aungels,
 euen most intollerable and bitter tormentes for e-
 uer and euer. From which reprobate and accur-
 sed estate of wofull damnation, neither man nor
 angel can shew, how the whole country of VVales,
 or anye part thereof may bee deliuered, vnlesse it
 shall please God to worke in the heartes of all men
 there liuing, acording vnto their seuerall callings,
 and especiallie in yours, (right Honorable) and the
 rest in publicke authoritie, or supplying the place
 of ecclesiasticall gouernours, a conscience, to haue
 the woorde of reconciliation, planted among you
 and your people. VVhich if you the magistrates, &
 gentlemen, shall neglect to bring to passe, you the
 Bishops

Bishops and Ministers not regarde to perfourme, you priuate men, as a thing not belonging vnto you, shall contemne: then be you assured, whatsoever you persuaide your selues to the contrary, that on the fearful & dismal day of iudgement, both the one and the other of you shalbe iudged vnto euermaking woe and destruction, for the offence which containeth in it these two sinnes. First the wilfull contempt of that holie ordinance, by which alone the Lorde hath appointed to conuey saluation vnto men, the refusall of eternal blessednes, and consequentlie, the desperate renouncing of Iesus Christ, and his precious meritts. Secondly, the odious reiecting of those markes, whereby in the sight of Gods children and the world, you might be knowne to bee of the number of the Lords chosen, not one wherof (beside your great contempt, contempt I say, for you may haue the word preached, if you woulde earnestlie seeke the same, for ought you knowe) you leaue vndone, if you refuse to vndergoe any paines, troubles, or charges, to haue the blessed Gospell of the almightie God proclaimed among you.

And first in regard of God his ordinance, knowe this, and know it to practise, that if you hence forward, as hitherto you haue doone, presume to liue wythout the preaching of the worde, you do by wilfull and wicked rebellion transgresse that decree, whereby the Lorde of his infinite and vnspeakable wisdom hath ordained, to bring menne vnto his kingdome. The contrarie whereof, if any dare affirme, then the holy ghost demaundeth what the Lorde Iesus the glorious wisdom of God the Father meant, when (1) he^a ordained pastors and teachers to continue in his church, for the gathering
together

¹
a Ephes. 4. 8.
1. 12. 13.

together of the saints, the worke of the ministerie, the edification of the body of Christ, euen (2) vnill wee all meete together, in the vnitie of faith, and knowledge of the Sonne of God, vnto a perfit man, vnto the measure of the age of the fulnes of Christ. Woulde any of you blotte himselfe out of the catalogue of those that are saints? Woulde anie of you dismember himselfe from our head Christ Iesus? I hope not: then, as sure as God liueth, you can not be priuiledged from continuing vnder those, whom the Lorde hath appointed for that worke, vntil such time as you be growen vnto that mesure of faith & knowledge, wherevnto nothing may be added. (3)

3 Can you be made saints? Can you bee made members of Christ? (which you must needes be) ^aor else

2 1. Cor. 11.

1. 1. Cor. 10.

2. Ephes. 1. 1.

& 4 7.

1. Cor. 5. 16.

Act. 20. 23.

Reue. 22. 15.

you can haue no inheritance among (4) them that are sanctified, but bee excluded out of the citie of God, amongst dogges, theeuers, murderers, and in-

chanters, if you be not wrought vpo by their hands, whom the Lord hath sanctified to that office? I am

4

bolde therefore in the cause of Gods honour, and of your own saluation to intreat you, as you meane to haue anie fellowship and communion in heauen with the blessed saints and angels, as you intend to haue anie part in that kingdome, which the Lorde Iesus hath purchased with his owne bloud, as you woulde haue any interest in him, and his sacred passions, that while you haue time, you labour with might and maine, to prouide your selues of the meanes whereby you may bee translated out of the kingdome of darknes, wherein you now liue, vnto the blessed possессиō of sweet Sion, the citie of the liuing God. In which cause, if your endeouours wil be colde and backward, I pronounce vnto you, that you shal as surelie perish, and bee damned, as the Turkes,

Heathens

Heathens, or any other Idolaters, who cannot abide the name of Iesus Christ. Be afraide therefore, as the apostle ^aadmonisheth you, least by forsaking the ^a Heb. 4. 2. oportunitie of being saued, which at this day is offered vnto you, you be depriued of your saluation. How shal you be able to beare it, when in the day of vengeance, you shall see your selues arraigned of high treason before Gods tribunall seate, for reiecting the pardon he offreth in Christ Iesus vnto you? Would you but vouchsafe to seeke the same in the worde preached? In the worde preached, I saye, for if you will imbrace Christ, and haue pardon of your sinnes by his passions, you must haue that brought to passe by preaching. Christ, I graunt, may be otherwise taught, but as the apostle saith, ^b not as the ^b Ephe. 4. 21 truth is in Iesus, and therefore wythout comforte, and wythout saluation. The small reckoning, my brethren, that hitherto you haue made of Christ truely taught vnto you, testifieth vnto your faces, that you haue not knowen the Lord, ^c that you are ^c Iere. 4. 22. foolish children, wise you may be to doe euill, but to do well you haue no knowledge, as saith the prophet. Yea, it testifieth, that you declare your sinnes, as Sodome, and hide them not, and out of al doubt ^d Esay. 3. 9. it will bring woe vnto your soules, vnlesse you haue preaching, for you haue rewarded euill vnto your selues. For Christ his sake, then for your owne felicities sake, acknowledge in the practise of your liues, that the Lorde hath tied (5) the foode of vnderstanding and knowledge vnto the mouthes of ^e Ier. 3. 12. those pastors, ⁶ who at the (6) least in regard of gifts, ⁷ are according vnto his owne heart. The Apostle ^f Collos. 1. 20. 21. proclaimeth (7) vnto the Colossians, ^f that as it was the good will, pleasure, and decree of the eternal, to reconcile all men vnto himselfe by Iesus Christ: so

he neuer purposed to make this reconciliation known
 2 verſ. 23. 28. wen vnto any, but by the word preached: ^ahe telleth
 8 (8) ^bvs in many places, that ſaluation is a myſtery, &
 b Rom. 16. ſo of neceſſitie muſt haue ſome wider opening, than
 25. the withered hands of bare readers can reach vnto.
 2. Tim. 3. 16. (9) Bleſſed Peter ſheweth in plaine wordes, that our
 1. Cor. 2. 7. newe birth can no way be wrought in vs, but by the
 9 worde preached. "Thoſe great and (10) hidden ſe-
 c 1. Pet. 1. 21 cretes, which the very Prophets themſelues coulde
 10 d 1. Pet. 1. 10 not attaine vnto wythout greate inquirie, ^dcan be
 e verſ. 12. expreſſe word of the holie gholt, ^eby thoſe who can
 11 not preach the Goſpell. In what (11) a deſperate
 f Nche. 1. caſe then is my deare country, the place of the ſe-
 pulchres of my fathers, ^fwho hopeth for ſaluation,
 and hath no meanes to be brought into the know-
 g 1. Tim. 2. 4. ledge of the truth, ^gby the publike miniſterie? And
 what a publike miniſterie, or miſerie rather is that,
 in whole handes ſaluation is not, becauſe the know-
 ledge of the truth, is not in their handes? Ieroboam,
 12 (12) woulde thou haddeſt againe thy vnlearned
 h 2. Chro. 13. prieſts: ^hFor it is out of controuerſie, that they are
 9 fit to be the miniſters onelic of them that woulde
 i 2. Cro. 15. 3. haue no God, ⁱbut we would haue Iehouah for our
 13 God, and ſerue him. Timotheus (13) to the ende he
 might be made more fit to cal men to ſaluation, was
 commaunded to take heede vnto himſelfe, and vn-
 k 1. Tim. 4. 13 to learning, and to continue therein: ^kbut our Mi-
 15, 16 niſters, if they can reade, are able without any fur-
 14 ther learning to make ſaluation knowne vnto vs. Is
 reading (14) the way whereby the Lord will beſtow
 vpon men the ſpirite of wiſedome, and reuelation
 thorough his knowledge? ^lNo, no, (15) downe ther-
 1 Ephe. 2. 17. fore vnto hell with that doctrine whence it ſprang,
 15 and iſſued, that ſeeketh ſaluation vnto men by rea-
 ding

ding of that which cannot be vnderstoode, without
 an expounder. ^a And here I would (16) know of you,
 which so long haue cōtented your selues with bare
 reading, whether for the space of nine and twenty
 years complet, you haue felt, either in your selues,
 or perceiued in others, the woordes to haue bene
 so powerfull as it is said to be, ^b If you haue not, bee
 you assured, that it is not the worde whereof the a-
 postle speaketh in that place, which worketh those
 effectes in some of the hearers, either vnto death,
 or vnto life. For the word of God is liuelie, as hee
 there setteth downe, and mightie in operation; and
 sharper then anie two edged swoord, and entereth
 through, euen to the deuiding asunder of the soul,
 and the spirit, and of the ioynts, and the marrow,
 and is a discerner of the thoughts, and the intents
 of the heart. Besides, that wofull experience shew-
 eth, that the spirite of God, meaneth not the word
 read in this place, the second verse of the chapter,
 euidentlie conuinceth, that it must needes bee the
 woordes preached, vnto whome these imperiall ti-
 tles (as I may say) are ascribed. But saye the holie
 ghost what it will say: the people of Wales, had ra-
 ther be lims of the deuil, to bee euerlastinglie de-
 stroyed, then labour to haue the woordes, that by
 meanes thereof, they might be made the members
 of Christ, and so eternallie saued. Though (17) the
 ordinaunce of God be to deuide the worde aright,
 vnto the seuerall vse of the hearers, though (18)
 saluation be a thing that must be learned, euen of
 them who can read ^d our reading Baalites, scant
 able to leade. (19) though the declaration of the
 same, be such a thing as euerie christian who can
 read well and critically, is not able to perfourme,
 (20) and such a thing as proceedeth not from any

^a Acts. 8. 30. 31.
16

^b Heb. 4. 12.

17

^c 2 Tim. 2. 15.
18

^d Colos. 15. 7.
19

^e 1. Tim. 5. 22.
ephes. 4. 7. 12.
20

B

gift

a Rom. 12.3.77. gift of nature in vs, ^a reading a naturall gift, (21)
 ephe. 3.8. 1.cor: though it be a labour to be ouer anie people in the
 3.21.3.10, he. 6.4. Lord, ^b a labour, (22) so woonderfull, as the Apo-
 21 stle in the admiration thereof, crieth out, who is fit
 b 1. Cor. 3.9. the for these things? ^c Reading a worke of small labour
 5.12. tim. 5.17. and lesse wonder: yet you my deare countri-men,
 22 wil rather aduenture the bloud of your selues, (cru-
 c 2. Cor. 2.16. ell and frozen securitie) than giue care vnto that
 great saluation, whiche firste was preached by the
 d Heb. 2.3. Lord himselfe, ^d and can be made ordinarily know-
 ephe. 2.17. en vnto no nation vnder heauen, but by (23) prea-
 23 ching. ^e How can the way of saluation (24) be made
 e Rom. 10.14. known vnto you by those that are not able to com-
 24 pare spiritual things with spirituall? ^f O Lord, hast
 f 1. Cor. 2.13. thou euer giuen them (25) anie allowance to bee
 25 thy Ministers, whose lippes neuer preserued know-
 g Mal. 2.7. ledge, ^g and dare wee gaine-say thee to thy face in
 26 admitting them, furious madnes (26) to thinke
 that our readers according to the Cannon of the
 word, haue the message of saluation in their hands,
 whereas they haue no more fitnes to declare the
 same, in regard of sufficiencie, than a verie Painim,
 Turke, or lewe, which denieth and desieth Christ
 Iesus, may well inough haue, if hee can read Eng-
 lish or welch? A thing to bee astonied at, euen a-
 mong the worshippers of heathen gods, that the
 religion of christians, and the woorship of the God
 that made heauen & earth, should not haue in it so
 much as one misterie, (27) whose secrecie, euen in
 27 regarde of knowledge, might disable one that ne-
 uer heard of true religion, to be a publike Minister
 thereof. O earth couer this our sinne: O heauen
 conceale it, least in the wrath and anger of God,
 hell requite it. What wordes shall I vnto make this
 sincke deeplie into your Honours heart, and into

the hearts of others whome it concerneth, namely, that the great God, the mightie and fearefull Lord, hath a great and a blouddie reckoning wyth England and Wales, and the gouernours of them, (28) because the of-scouring of all contempt, and derision, are permitted to represent his place, and person among vs. As sure as the Lord liueth, thys sinne shall neuer bee unpunished, vnlesse betimes you repent, & betimes redres this sacrilege, by placing those ouer vs, who may truly say of themselues; Nowe then are wee ambassadours for Christe, as though God did beseech you through vs, wee pray you in Christ his stead, that you be reconciled vnto God. ^a He ought not (29) to be a minister, that ^a 2. Cor. 5. 10. hath not this commission, yea and dooth not faithfully execute the same, whatsoeuer vngodly men babble to the contrarye. The reason whiche out of their darke and diuelish vnderstanding, they haue framed for the confirmation of their errour, which is, that the Apostles indeede were commaunded to preach the gospell, but our ministers are to do no more then read, that which they preached shall be vouchsafed, a large confutation when my former reasons, wherof I haue inserted aboue a score, to prooue that our readers bee no ministers, are answered. In the mean time, I vse these arguments against this leprous error. First (30) the basest publique readers ought to haue more in them then ^b parentes, bothe vnder the lawe and the Gospell, who though simple, and vnlearned, yet hadde the burthen of teaching others, laid vpon them, not by reading, for it may be they could not do it, and a sauage Caniball that coulde reade, might well enough instruct others, in that which coulde bee made knowne by reading. And wil our curats reiect

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30

^b Eph. 4. 6. deut. 6. 7. psal. 78. 5. 6.

31
2 2.Tim.4.3.

it? Secondly, (31) reading is not that wholesome doctrine, whereof the Apostle speaketh,^a which euery minister is bound to deliuer vnto the hearers: prooued bicause there was neuer anye professing religion in any age, who could not well abide the word read, so that there were nothing gathered out of the same, contrarie to their iudgements or affections, wheras the apostle saith, it should come to passe, that men would not abide the wholesome doctrine, spoken of in that place. I disdain to resell the obiection that the apostle should meane either the olde heretiques, who denied some part of the word, or the antichristian Papists, who forbade the word to be read vnto the people in a vulgar toong.

32

Thirdly, (32) all men in what age soeuer they liue, haue as much need of teaching, as they who liued in the apostles time, bicause all are borne citizens of the kingdome of darknes, & cannot be brought into the kingdome of Christ by any other instrument than the^b worde preached. And the roote of

b Colos.1.13.23

33

(33) corruption euen in the regenerate, bringeth forth buds like it selfe, which must bee cut off by the worde preached. I doe not denie, nay, I know it is warranted, that the worde shoulde be read in the congregations of Gods children,^c but that hee should be taken as a publike minister that hath no other gift, that I detest, that I abhorre: because I knowe the Lorde accounteth it for no better than swines bloud, the cutting off of a dogges head, the blessing of an idoll, or the killing of a man, in his sight^d. Lastly, the worde read, is the (34) same vnto all, whereas the foode of eternall life must bee made milke vnto the weake and tender, and strong meate vnto them which are capable thereof.

c Acts 13.15.17.
Nehem.8.2.

d Isay 66.3.

34

But woe is mee, be the worde read as grosse as it
may

may be, my country men (lamentable and wofull delusion) thinke it inough for them, to swallow that which containeth in it the food of the soule, though in their stomacks it should turne into starke iron. A few psalmes, (35) a few praiers, with one of the newe Testament in Welch (for the olde neuer spake Welch in our daies, though, to my comfort, I vnderstande it is all readie to be printed) most pitifully euill read of the reader, and not vnderstoode of one among tenne of the hearers, is that meanes belike whereby the Lorde hath decreed to make cleare vnto all uen, in Wales, what the fellowship is of the mysterie, ^a which from the beginning of the world hath bin had in God. These be the onlie visions that our prophets haue tolde vs of, for the most part. Oh that the Prophet Ieremie, or some man indued with his spirit were now liuing, to raise vp that complaint of vs, and our countrie, which he tooke against Ierusalem, and the people of his daies? ^b What thing shall I take to witnesse for thee? What shall I compare to thee, (36) O daughter Ierusalem? What shall I liken to thee that I may comfort thee, O virgine, daughter Sion? For thy breach is greate like the sea: who can heale thee? Thy prophets haue looked out vaine and foolish things for thee, they haue not discouered thine iniquitie to turne awaie thy captiuitie, but haue looked out for thee burdensome prophecies, and causes of banishment? Doubtlesse I know not howe our state might better be deciphered. For the wordes of the Lorde are founde true in vs, if euer in anie people, the leaders of my people cause them to erre, and they that are led by them are deceiued, and questionlesse, it may be true saide of vs, ^c my people delight therein.

And forasmuch as men liuing without the worde
3 preached,

35

^a Ephes. 3. 9.^b Iam. 2. 13, 14.

36

^c Ierem. 5. 31.

37

a Iohn 15.6.

h Actes 4.12.

38

preached, thinke themselues in a tollerable estate before the Lorde, I woulde know (37) whether they may hope for eternall life, which professe not the true religion in that sorte alone, as the Lord would haue the same professed: the answer will be, they cannot. Againe, I would knowe, whether there be anie more true religions, that is, waies to serue God aright, and so to come by saluation, than one: it will be answered, no. And concerning saluation, it is manifest, that there neither is, nor hath bene, any more waies, since the beginning of the worlde, but Christ alone, as it is set downe in expresse wordes: 'I am the waie, the truth, and the life, no man commeth to the father, but by me, Neither is there saluation in anie other, for among menne there is giuen no name vnder Heauen, whereby wee must be saued, but ouelic the name of^b Christ Iesus, as Peter testifieth. I demaund also whether this way, both for the substance and manner of Gods seruice, be not set downe in the worde of God alone, and not elsewhere to be founde? It will not be denied, I trowe; I am sure it cannot. For if either the substance, or maner of Gods seruice swarue from the Lordes will reuealed in his worde, who knoweth whether it be allowable in his sight or no? And therefore who wil aduenture to offer it vnto him? These things being thus set downe, I affirme, that this one onely true religion (38) was neuer publikelie professed, this one onelic way to saluation, neuer ordinarielie attained vnto since the beginning of the world vnto this day, but by the word preached. And it will neuer bee otherwise while the worlde standeth. Enquire now of the daies of heauen that are past, which were before you, since the day that Adam fell from his integritie, demand from the one end of the heauen vnto

vnto the other, and all with one consent will answer, that from Adam vnto Noach, from Noach to Moses, from Moses vnto Iesus Christ, from his blessed appearing in the flesh, vnto this present houre, no face of a true church apparant, without preaching, no ordinarie saluation wythout preaching, and this decree shall neuer bee chaunged. I doe not denie, but that the Lorde may if hee will, saue those, who neuer heard, or shall heare Sermon in all their liues. But wretches as we are, what is that to vs? Wee haue no warrant to hope for anye such saluation. Nay, if anie will presume, that they may come into heauen, & not submit themselues vnto the voice of the Preacher, I dare tell them, were they the greatest potentates vnder Heauen, that they shall neuer be saued. I woulde to GOD then, my brethren, that as manie of you as liue this day, whereas there is no preaching, coulde consider in what an hopelesse condition you liue. I know you feele not your own misery, if you did, you would not continue in it to gain a thousand worlds.

Although it woulde be the ioie of my soule, to see you in the way to heauen, wherein now you are not: yet it wil not be the losse of a button vnto me, though you shoulde all of you go to hell: and therefore whatsoeuer I write, it is doone in good will towards you, of loue and compassion towards your miserie. Deceiue not your selues then, ye are not in the estate of saluation, hauing neuer enjoyed the worde. O you are in hell, labour to come out, in the shadow of death, seeke for the sunne of righteousness to shine vpon you. I will pawne my soule, that you are heires of perdition, and shall surely go to hell, for aught any man knoweth, vnlesse you bee otherwise taught than hitherto you haue bene. Verely,

a Gen. 3.15. iud. 14. gene. 4.26. & 5.22. hebr. 11.5. 6.2. pet. 2.5. heb. 11.12. 1. pet. 3.19. 20. gene. 9.27. compared with 11. 10. & 14.18. hebr. 7.1.8. gala. 3.8.6.9. rom. 4.3. hebrews. 11. the whole chapter, gene. 45.6. & 12. 12. & 17.9. & 18. 19. hebr. 12. 17. gene. 48.49. the two whole cha. & 50.24.25. exo. 3.7. actes. 7.20. hebr. 11.23. iob. 33.23.24. deute. 33.9.10. mala. 2. 5.7. nehem. 8.4. 8. hezra. 7.2.5. hebr. 4.2. psa. 95. 7.8. and 78. 5.6. actes. 15.21. and 3. 22. deute. 18.15. heb. 1.1.2. Iud. 8. 5.1. 1. cor. 1.21. ephes. 4.11. rom. 10.14.

39

rely, the diuell himselfe may as well hope to be saued, as you can, who neuer saw the beautie of their secte that bring saluation, God will not be mocked at your hands. Are you not reasonable men? Haue you not soules to be saued? Woulde you not bee shrowded from euerlasting woe vnder the wings of Iesus Christ? Why then striue you not for the word preached? If the Lord shoulde summon you at this houre before his iudgement seate, haue you anie thing to shewe why hee may not proceede against you with the sentence of iustice (39) in pursuing you with his eternall curse, for the breach of his lawe? What will you answere for your selues, when indeede you shall be arraigned before God and his angelles, for contemning the woorde preached. I speake now vnto the gentlemen & people of Wales, will you pleade, that the fault was not in you, because you haue beene deceiued by those, whom the Lorde in his iust indgement hath raised vp to obscure the light of his gospel in this our age, I meane the racke-maisters and tormenters of Gods blessed worde, who laying the same vppon the racke, haue constrained it to confesse what it neuer meant, as either, that reading is preaching, which is senselesse, or that men may be saued without preaching which is diuellish? This will not serue the turne. Wil you protest, that you woulde gladly haue hadde preaching? It is not so. For you neuer as yet opened your mouthes for the same. And now being stirred therevnto, it shall appeare what little reckoning you make thereof, by your carelesse enterprises that way. One thing more I will say, that for anie meanes you haue to be saued in the most congregations in Wales, you shall be firebrands of hell. Let the magistrates in the meane time see how well the
 Lorde

Lorde is serued vnder their gouernement . See you vnto this, my Lord, or els the curſſe of God wil light vpon you , for your careleſneſſe in this point. Hath the Lord called you to be lorde preſident of Wales vnder her Maieſtie, to the ende, you ſhoulde ſit ſtill when you ſee your people runne vnto hell, and the Lord ſo notably diſhonoured vnder your gouernement? The eſtate of Wales not being amended by your meanes , the poore people ſhall die in their ſins, and be damned, but their bloud will the Lord require at your hands. If you ſay, it lieth not in you to build vp our breaches, or that you are otherwiſe employed , and ſo can not intend this worke : that which a ſeellie olde woman replied vpon Philip king of Macedonie, ſhall be your anſweare . Shee cryed for iuſtice at the kings hande , and that her cauſe might be heard , the king answered , that hee was not at leiſure . No? quoth ſhe, then be not my king. So, my Lord, with reuerence be it ſpoken vnto your Honour, if it lie not in you to bring Wales vnto the knowledge of God , or if your leiſure will not ſerue thereto , then bee not the Lorde preſident thereof.

That it eſſentially belongeth vnto your calling, to ſee all within Wales taught by the woorde preached , is prooued, by reaſon that you are gouernor ouer all . For you ought to acknowledge your ſelfe ruler ouer none , that doe not ſubiekt themſelues at leaſt outwardly vnto true religion : becauſe that all whoſoeuer are vnder anye mannes iuriſdiction, ought to keepe ^a the Sabbath: ſo that if anie Turke, papift, or other pagan idolatour remaine in any our cities or townes, he ought to be compelled to conforme himſelfe to the outward ſeruice of the true God, or expelled . This is ſhewed by the praſtiſe of

^a Exod. 20. 10
and 12. 48, 49
Numb. 9. 19.

C

Nche.

a Neh. 13. 15. 21.

40

Consider psalm.
2. & 101. 7. 8.

a Nehemias. Now it is a cleere case, that no people can keepe the Sabbath (40) hauing not among them the exercises required by the Lorde, to be practized on the Sabbath. And what exercises of the Sabbath can there bee there, where the worde preached is wanting. Gouvernors my Lorde, must gouerne vnder God. They haue no allowance to be rulers, wher the Lord is not serued, where he hath no acknowledgement of superioritie, there man hath no commission from him to beare rule. Satan hath a kingdome my Lord, where Christ ruleth not. And dare you be Satans lieuetenant? doe you make no conscience to be regent, where the scepter of christs word beareth no sway? especially not labouring by all meanes possible, that it may haue the authoritie. It hath pleased God to sende the word into your honours familie. If you would declare vnto the world (which thing you ought to be careful of) that the power of the worde hath touched your verie soule, with a conscience to serue your God, you can neuer doe this as long as you haue no care that the Lorde bee glorified in as many as he hath committed vnto your gouernment. You are here diligently to take heede then, least you deceiue your heart in perswading it of the Lords fauour towards you, if he hath not made it carefull to build vp the ruines of Ierusalem. Hereby also all the magistrates vnder the sunne may vnderstande, that howsoeuer they mainteine the truth of religion, yet they haue flatly denied the power of godlines, vnles they seriously endeuor to draw their subiects out of the snares of blindnes and ignorance. They are further to know, that the Lord requireth the very same thing at their handes, as a demonstration of their

b Job. 21. 13. 16.

loue towards him, which he did of ^b Peter. Howbeit, in another maner. Saying, magistrates loue you me?

Then

Then see that all the people committed to your charge be fed with knowledge. Magistrates loue you me? then traine vp your people in my feare; Magistrates loue you me? then take heed that I be rightly honored of your people. The trueth of the things here set downe concerning the magistrates ducie, being as stable as the heauens themselves, it shalbe your H. part to answer the Lord no otherwise, then by the execution of those things which he hath so necessarily and fatally layde vppon your shoulders. Wey them, good my Lord, and let not another yere of your Presidentshipp passe ouer your head, before Wales of a daughter of wrath, bee made an heire of mercie and fauor, which the Lord graunt.

I am now to come vnto our Byshops, and the rest that supplie the place of ministers in Wales, who in asmuch as they are the verye ground-worke of this our miserable confusion, must not thinke much to haue the words of the holy Prophets in times past, spoken against their predecessors, the wicked prists and Leuites, applied vnto them. But in this place being fallen into this^a iangling and prating age of the worlde, wherein faith and the power of religion, is thought by the most part, to consist onely in the detestation of Byshops, and withstanders of reformation; I confesse from my heart, that I haue bin hardly drawne to deale with this wicked generation. Not because I would haue these cormorants vntouched, but lest I should seeme to feede the humors of busybodies,^b who increasing themselves still vnto more vngodlines, thinke nothing so well spoken or written, as that which is satyricall and biting done against L. Bysh. and the rest of that stamp. As I would not nowrishe this frantike conceit in any, so far be it I shoulde allowe with my silence, the butchers and

22. Tim. 3. 1. 2.

b 1. Tim. 14. 2. 6.

20. 2. Tim. 16. 23

Stran.

stranglers of the soules of my deare countrymen. Who if they be not driuen by this warning, to looke better to their charges, I will hereafter so decypher their corrupt dealing, that the very ayre it selfe shal be poysoned with the contagion of their filthinesse. They who are not guiltie, or not touched in the speache following.

Wales is said to be in a tollerable condition, for it hath had many preachers of a long time. The more shame then for them, that it hath had no more teaching. This I dare affirm and stand to; that if a view of all the registeries in Wales be taken, the name of that shire, that towne, or of that parish, cannot bee found, where for the space of six yeres together with in these 29.yeeres, a godly & learned minister hath executed the dutie of a faithful teacher, and approued his ministry in any meane sort. And what then should you tell me of Abbey lubbers, who will take no paines though they be able? If I vtter an vntruth, let me bee reprooued, and suffer as a slanderer, if a trueth, why shall I not be allowed? I know very wel, that to speake any thing at all in these dayes against the Clergie men, is to speake in Bethel with poore

2 Amos 7. 12. 13 ^a Amos, to prophesie in the kings court, and so to be busie in matters of state. Miserable daies; Into what times are we fallen? That theeues and murderers of soules, the very paternes and patrons of all couetousnes, proud, and more then popelike tyrants, the very defacers of Gods trueth, vnlearned doctrs, blind guides, vnseasonable and vnfauory salt, drunkardes, adulterers, foxes and wolues, mire and puddle, to be brieft, the very swinestie of all vncleannes, and the very ignomie and reproche of the sacred ministry, cannot be spoken against, but this will be straightwayes made a matter against the state. And therefore

al-

although all the miserie, all the ignoraunce, all the prophanenesse in lyfe and conuersation, hath beene for the most part by meanes of our Bishops, and our other blinde guides, yet may not a man affirme so much with any safety, least he be said to be a murinous and factious fellowe, and one that troubleth the state.

For mine owne part, the prophet Malachi shall deale with you, and let the reader consider whether his wordes ought not in a fearful sort to strike and astonishe you. A sonne ^a (saith the Prophet) ^a Mal. 1.6. honoureth his father, and a seruauant his maister, if then I be a father, ^b where is mine honour, if a maister, where is my feare, saith Iehouah of hostes vnto you. O ye Bishops of VVales, that despise his name? If you say, wherein haue we dispised him? it wil be answered, that you offer the blind, the lame, and the maimed: vnto the holie ministry, and say it is no euill, and so dispise the Lords name, bicause you say the Lords ministry is not to be regarded. For seeing you your selues knowe, and all VVales knoweth, that you haue admitted vnto this sacred function, rogues, and vacabounds, gadding about the countrey, vnder the names of schollers, spend-thrifts, and seruing men, that made the ministerie their last refuge, seeing you permit such to bee in the ministerye, as are known adulterers, known drunkardes, theeues, roisters, most abominable swearers, euen the men of whome Iob speaketh, ^c who are more vile then the earth, doe you not ^c Iob. 30. 1. & 2. say that the Lords seruice is not to be regarded? if you any longer either tollerate others, or continue your selues to bee the euill non-residents, and so sterue the soules of poore innocents, do you regard the Lords honour, and the saluation of his people?

Is

Is the law of truth found in your mouthes? Do ye conuert any from iniquitie? It should be so indeed.

^a Mala. 2. 7.

^b Mala. 2. 9.

^c Dent. 33. 10.
Mala. 2. 6.

^d Luke. 22. 25.
1. pet. 5. 3. mar.
Ro. 43. 43. ier.

5. 31.

^a For your lips should preſerue knowledge, and the ignorant ſhould ſeek the law at your mouthes, for you ought to bee the meſſengers of Iehouah ^b of hoſts. But may this teſtimony bee giuen of you? I feare me no: Nay rather becauſe all the world ſeeeth that iudgement vpon you, which the prophet denounced againſt the prelates of his daies, namely, that you are vile and contemptible in the ſight of the people, (for what is more contemptible among the beſt, and beſeſt of our people, then to be a Priest, yea a prieſtly Lord-Biſhop) I can iudge no otherwiſe of you, but that you haue not kept the waies of Iehouah, gone out of the way, cauſed many to fall by the law, and corrupted the couenant of Leuy. And will you ſtill continue in theſe tranſgreſſions, God forbidde. Be awakened now at the length, conſidering wherevnto you are called. Vndergo that calling no longer which you are not able to diſcharge, I ſpeake vnto you all, euen vnto you that will be accounted Lord-Biſhops, though it bee to the Lordes ^d diſhonour. Let the curſe of damned ſoules cleaue no longer vnto you. For it perceth deeply. You are one day to giue a reckoning for your mercileſſe dealing with pore ſoules. Let not the wicked Papists haue any more cauſe to vpbraide the ignorance of our people, as they haue done in that pamphlet which they threw abroad the laſt year, to ſeduce our ſimple people. The confutation wherof (if legendarie fables wherewith that ſkroul is fraught, the tranſlation of ſome part of R. P. his reſolution, of Didachus Stella, Dionyſius Carthus. deſerueth a confutation, I ſhall publiſh when the Lord ſhall giue oportunitie. If their brutiſts

with flanders will not moue you, let the wordes of
 Paule stirre you forward, whereby from heauen in
 most Pathericall and earnest sort he speaketh vnto
 euerie one of you seuerally, in the person of Timo-
 thie ^a (41) I adiure or charge thee therefore sayth ^a 2. Tim. 4.1.2.
 he, before God, and before the Lord Iesus Christ, ⁴¹
 preach the woord, be instant in season and out of
 season, improue, rebuke, exhort, with all long suffer-
 ing and doctrine. Obey this charge, or doubtles, ^b Iere. 27.2.
 most irksom shalbe your dānation. Is it not a shame
 that Ieremie may crye, ^b that our lande is defiled
 by such as you are, yea & in my house haue I found
 their wickednes, saith Iehcuah? Are not we the in-
 habitants of Wales, as odious in the sight of our
 God, as the inhabitants of Gommorrah, seeing he
 ' seeth filthines in you our prophets, and euerie ^c Iere. 8.14.
 of you from the greatest to the lowest, is giuen to
 couetousnesse, and dealeth falselye. ^d And what ^d Iere. 23.14.
 with your loitring, idlenesse, insufficiencie, and euil
 life, ^e you strengthen the hands of the wicked, that ^e Iud. 11.
 none can returne from his wickednes. Wo be vnto
 you all, for you haue followed the waye of Caine,
 and are cast away by the deceit of Baalams wages.
 Woe bee vnto you that account it pleasure to lue
 deliciously for a season, vppon the price of soules,
 you shal receue the wages of vnrighteousnes, ^f we-
 ping and gnashing of teeth in the pit of hell. ^g What
 comfort is it for you to forsake the right way for a
 little worldly promotion, seeing the blacknes of e-
 uerlasting destruction is reserued for you? What
 maye hir Maiestie and the H. L. L. of hir counsell,
 thinke you to be, but the cursed shepheards that
 scatter their flockes, seeing you haue not turned
 your people from their euill waies. ^h Ieremy proo-
 ueth you to be such. Therefore wo be to the shep-
 heards

^a Ezech. 34. 23.

^b Ezech. 34. 10.

heards of Wales, saith Ichouah, which feede themselves, should not the shepheards feed their flocks, you eat the fat and cloath you with the wooll, ^a but you feede not the flocke. The sentence pronounced by the Lord against you ^b shalbe executed with out doubt in the time thereof, if you continue still in your vngodlye course. Take this from mee also, that vnlesse you forsake your idlenes, those personages and those chaires of pestilence wherein you sit, I mean your Bishops sees will spue you out. And the Lorde I hope will make them so abhominable, and reprochfull, that all men fearing God, will be afraid hereafter to enter into those sees of Dauids, Asaph, Bangor, and Landaff, by reason of the character of sure destruction, that hee will imprint on as manie as shall supplie your places. And I trust in the Lord Iesus, to see his church flourish in wales, when the memorie of Lord-Bishops are buried in hell whence they came. Beare witness hereof you adges to come. And giue you ouer your places, or doubtlesse, the plague and curse of God will eat you vppe, You are vsurpers, you tyrannize ouer the Lords people.

I haue other things to do then to be a contenti-ous man, one with whome the whole world should be at debate, and I am guiltie vnto my selfe of sins, which giue me iust cause to look vpon the ground: I haue also a life, whereof there is no cause I thanke God I should bee weary, notwithstanding this I offer, to loose the life of my body before man, and the life of my soule before the Lord, if I do not prooue, that both you our non-residents, and you our Lord Bishops of VVales, in that you be non-residents and Lord-Bishops, cannot be warranted by gods word: yea, or vtterly condemned by the same, and that
all

all magistrates who tollerare such as you are, to be vnder their gouernment, are guiltie of a fearefull sinne before the Lord. And that the Pope of Rome hath as good warrant, yea the verie same warrant, for his papall dignitie (although I know three differences betweene you and him: first, hee is a professed Idolater, secondlie, claimeth authority ouer all pastors: thirdly, is subiect to no ciuill magistrat) that you haue for the maintenance of your papall hierarchy ouer al the Pastors in your dioces, which indeed is palpable Anarchie in Gods church. If I proue not these things, let me be burnt aliue, cal me to mine answere when you wil, & thus I leaue you.

As for you, our dumbe ministers, I know you for the most part to be seelie men, poore soules, that made the ministry, a meanes to liue in the world. What should I say vnto you, who maye say of your selues, as did the foolish Prophetes. Though wee weare a surplice, & black garments to deceiue, (42) yet are we but plaine husbandmen, &c. Surelie the people maye aske counsell as well of their thresh-houlds, or desire their staffes to teach them knowledge, as come vnto you for anie instruction. You are no ministers as I haue, and againe wil proue, you do most villanously prophane the sacraments, and call for the wrath and vengeance of God to be powred vpon you. (43) Giue ouer your places, or surely, I do not see how it is possible you should be saued. Better were it to liue poorelye heere for a time, then to be damned for ever. It is reason your outward estate should bee considered. The Lorde will prouide for you, your wiues, and chidren, if of conscience you leaue the ministry, and the magistrate is bound not to see you want. You liue nowe vppon stealth, sacriledge, and the spoile of soules

a Zach. 13.5.

42

43

D

The

The Lord open your eies my brethren, the people of VVales, to see these your plagues, and to auoid them. It is vnpossible you should be saued as long as you content your selues with these men & their ministerie alone And the Lord open your Honors eies to reforme these confusions.

What the estate of my countrie is, before the Lorde I haue hitherto shewed, nowe in the face of the world, how it standeth let vs consider. That the most congregations in VVales, haue wanted preaching these nine and twenty yeres, I take it graunted. Their case being thus, I tremble to cal to mind what censure the holie ghost giueth of all them, amongest whome the Gospell of saluation hath not bin preached. These two places of scripture (Ephes. 1.13. & 2.11.17.) conferred together, shew that they are without Christ, aliants frō the common welth of Israel, haue no hope, and are without God in the world (for these be the verie wordes of the apostle) who haue not heard of the word preached. VVerē the Prophet Ionas then now liuing among vs, wold he not crie out? O you people of Wales, you are al reprobats and cast-aways, O you people of Wales, you are aliaunts from the communion of the true Church, O you people of Wales, you are not so much as included within the covenāt of promise, you are without al hope of heauenly bliss, O ye people of Wales, whatsoeuer you pretend of the knowledge of the true God, you are in very deepe starke atheists & without god, as many of you as since the time you came out of the den of idolatrie and Poperie, were not made pertakers of the power of God to saluation, which is the gospell. Of a truth, my brethren, there is no other true censure to bee giuen of you. (44) For it is impossible to make a true
face

face of a Church appear among that nation, which hath professed false religion (as you haue done vnder poperie) without the preaching of the woorde, which you haue not enioyed. In this place, I am sorie, I am sorie from my heart, that the miserable estate of my poore countrey affoordeth the aduersarie such a demonstration, to proue, that we want the outward face of a church in the most assemblies in Wales, as I know to be vnanswerable. The marks of a true church,^a out of our sauiour Christs owne wordes are gathered to be three, the woord preached, the right administration of the Sacramentes, and the outward forme of gouernement. Now if an Idolatrous dog of Rome should affirme, that the most congregations in Wales, since the time they were Romish sinagogues, haue bin marked with neither of these three former markes, and therefore must bee written in the blacke bill of insufficiencie, to be churches of God, hee were able to prooue both the one and the other, and we with confusion of face should bee driuen with Hezekias seruants to answer this Rabshaketh not a word. For^b alas, what might be our answer? "Begotten again out of the wombe, of popery by the woord preached, most of our assemblies haue not beene. As for Discipline, our Prophets are not ashamed publikelie to professe, that they will not bee reformed by it. If we would flie vnto the testimonies that wee might haue from the Sacraments, the Lord himselfe will denie it to be possible for them, to haue bene rightlie vsed among vs. Which I wil proue by many reasons, that my countrey-men may be driuen to seek the remedie (if anye thing can driue them) of such a pitifull condition, as wherein they now are, (being without the woord, without the true vse of the

^a Mat. 28. 18. 19.

^b 2. King. 18. 36.
^c 1. Pet. 1. 21.

a Esay. 53. 11.

45

Sacraments, without Christes holy gouernement) by the knowlege of that righteous one, who is said^a thereby to iustifie many. Let no man doe me the iniurie, to report that I denie anye members of Christ to be in Wales, I protest I haue no such meaning, and would die vpon the perswasion, that the lorde hath his chosen in my deare countrie, and I trust the number of them will be dailie increased. To come to the point, I affirme that the lords holy Sacraments, in the most churches within Wales, are subiect vnto most horrible profanation, as well on the behalfe of the reader, who administreth the, as the people who communicate. So that a reading minister (45) cannot deliuer the Lords holie scales vnto the people without great sacriledge, nor the people receue at the hands of such, without dreadfull sins. And that not onely because the outward elements is administred without the woorde, euen vnto a people who neuer hadde Christ Iesus laid open vnto them in all their liues: but also in as much as they are deliuered by these persons, vnto whom the Lord neuer warranted by his word the vnder-taking of that function. Now that the Lord allowes none of our bare readers to administer the Sacraments, I haue before shewed by the manifold reasons alleadged to prooue them no ministers, and againe, do manifest by these following. Desiring my godlic learned & reuerend brethren, who are contrarie minded, to examin my reasons by the word, & as they shalbe found, to thinke of the conclusion. I deale not in this argument of anie singularitie, but because I knowe, that vnlesse these empye caskes be suncke vnder water, Christes kingdome is neuer likely to swimme.

That my reasons may be the better vnderstood,

we

we are to marke : first, that all men being alike vne-
 qually capable of the ministerie by nature, none are
 to vndergo this calling, saue onely they, whome the
 Lorde in his worde hath pronounced to be capable
 hereof. Againe, wee are to knowe, that wee ought
 to account none to be a minister, whome the Lorde
 accounteth not to bee suche : for, must Gods ordi-
 naunce, or mans pleasure take place in that choice?
 So that although all the Churches vnder Heauen,
 shoulde make him a minister, whom the Lord de-
 nieth to be capable of that function, it is nothing. I
 assume then, that no bare reader is capable of the
 ministerie before GOD. Confirmed, because the
 Lord hath not qualified him with gifts fitte for that
 function, and therefore he neither is minister, nor
 ought to be acknowledged of Gods people as a mi-
 nister. Out of this conclusion I reason, whosoever
 receyue the sacraments at their hands, whom they
 ought not to acknowledge ministers, they sinne.
 Dumb ministers, (I doo not tie my selfe vnto exact
 formes in my syllogismes) ought not to be acknow-
 ledged ministers, therefore it is a sinne to commu-
 nicate with them, which no man shoulde committe
 to saue his soule, much lesse to receiue the scales
 of saluation. Yea, but we must acknowledge them
 ministers for their outward callings sake. This obie-
 ction is nothing else but a deniall of the conclusion.
 Notwithstanding thus ouerthrow it: they of (2) whose
 ministerie there is a nullitie before God, although
 they haue an outward calling, ought not to be ac-
 counted ministers, and therefore not to be commu-
 nicated with. For, may we allow of that wherof the
 Lord disliketh? Where is our warrant? The Church
 can not make good a meaner thing than this, as for
 example: The Church maketh an incestuous con-
 tract,

1

a 1.Tim.3.2.
 1.Cor.4.7.
 Eph.3.7.
 Hebr.5.1.4.
 1.Pet.4.10.
 Jerem.14.14.
 and 29.9.

2

tract, the parties are married, I demaund whether the marriage be allowable, or they incestuous persons still? All men, I knowe will crie for a diuorcement. Now there is as vngodly a match made betweene a reader and an holie congregation, must it stand because the church alloweth of it? Or may the congregation vse him in the sacraments or other duties essential vnto a minister? Out vpon it, no: for the contract was incestuous, and therefore not effectuell. The assumptiō is, that of an insufficient mans ministerie there is a nullitie before God, though he haue an inwarde calling, because it was neuer any thing as yet in his sight.

1. Tim. 3. 1.

To this purpose, we are to call to minde, that in a minister there is required, first an outward calling contained in the sufficiencie of gifts, and the willingnesse to practise them: secondly, an outwarde which the church according vnto the ordinaunce of God is to giue onelie where the Lorde will haue it bestowed, and not else-where. This outward calling being once giuen, can be taken away by none but by the Lord, who gaue it. For the calling is not from man, but from the Lord by the hands of man, as by an instrument. Where also wee learne two things: first, that he is not a minister according vnto Gods ordinance, which wanteth either of these callings. Now (3) I aske the question, whether the sacrament may be receiued at his hands, who wanteth, but that which man can giue vnto him, to wit, his outward calling? In no wise. And may we then receiue at his hands, who is destitute of the inward graces, which neither man nor aungell can giue? Vnreasonable: secondlie, wee learne that of those menne who haue an outwarde callinge, there bee two sortes, whose ministerye is annihilated before God,

God, though all the world should go about to make it good. The first is of those, who hauing an inward and an outward calling, are notwithstanding repelled from this function. And they are either such, as from whom the Lord in his secret prouidence hath taken away their fitnessse to teach,^a or those, who by some notorious sinne, haue frustrated their calling, whome the church vppon their repentaunce ought to receiue as brethren, but neuer as ministers. The second sort of those whose outward calling, is no better than abhominable incense in the lords nostrils, is of them, who neuer had anie abilitie for the ministerie, as infants, dumbe men by nature, dumbe men in regarde of their insufficiencie to vtter the Lordes message. The outward calling of these, yea, by all the presbyteries in the worlde, is but a leale prest vppon water, which will receiue no impression. Howe much lesse authenticall is a corrupt calling to be accounted? The reason for the defence of the outward calling of idoll-ministers, which is drawn from the example of the prophets,^b who did not dissuade the people of their time from the dumb dogs, against whom they crie out, is so seelie, that it deserueth no answer. For wee reade, ^c that the people liuing in Isaiah his owne time, either vnder Hhuzzia, Iotham, or Achas, who was the greatest aduersarie that euer the dumb Leuites had, neither burnt incense nor offered burnt offerings vnto the God of Israel, misse not to reade the place^d. Where didde Isaiah reprove this? No where that wee can reade. Now what an horrible thing were it for a prince to expell the publike seruice of God out of his dominion, or neglect the same, and defend this practise as approoued by the word, because the Prophets did not reprove the like sinne committed in their

^a 2.Tim.2.2.

1.Tim.4.2.

Ezech.4.4.10.12

^b Isav.66.10,11.

Zach.11.17.

^c 2.Chro.29.6,7

Isay.1.1.

^d 2.Chro.29.6,7

their dayes, and yet this reason woulde haue some more stuffe in it, than the other for the dumbe ministerie? I coulde be well as large in shewing the insufficiencie of the reason, as I haue beene already in the whole treatise. But I make some conscience of being tedious, and therefore I content my selfe with this I haue spoken, being ready many wayes to make the weakenesse of it appeare when it shall be requisite, I go forward.

⁴
a Jerem. 23. 21.

b Matth. 7. 22.

They (4) of whom the Lorde saith, ^a I haue not sent these, although they runne, I haue giuen them no commission to deliuer a Sacrament, although they are permitted to profane the outward element, are no ministers, and it is a sinne to communicate with them. They are no ministers, because the Lord sent them not. Do not mistake me, ^b for a wicked hypocrite is sometimes sent of the Lord. It is a sinne to receiue at their hands, because we can not ground our assurance vpon the Lords promise, that we may haue a Sacrament by their ministerie. For the Lorde hauing giuen them no allowanceto deliuer the same, haue we anie promise to receiue it of them? So that the Lorde may say vnto vs; receiue and you will, of vnpreaching ministers, for aught you knowe, it is no sacrament. Another reason, (5) whatsoeuer is not of faith is sinne, but to communicate with vn sufficient men, is not of faith, bicause we haue no promise that they can deliuer vs the Sacraments, and therefore to communicate with such, is a sinne. Againe we (6) haue no warrant to receiue an ^c extraordinary sacramēt, but that which is administred, by ignorant ministers, is an extraordinarie sacrament, if it be any. (Because, according vnto the ordinance of God, a preacher is onelie to deliuer the same) therefore we haue no warrant to
receiue

c Rom. 4.

receiue it. And what dare wee vndertake with out warrant from the Lordes mouth? Belike then, will some man say, that is no Sacrament which hath bin administred by these who were not preachers, and so the most nowe liuing in this age, are either not baptized, or must be rebaptized. The disgrace that is brought vpon the cause, as though it went aboute to enforce rebaptisation, is easilie wiped away. For the action performed is not denied to be a sacrament: though it were, yet I would wish none to be rebaptized, for many causes. First, we are already receiued into the bosome of the church, and acknowledged to haue the seale of the couenant, in as much as wee were once offered and receiued into the number of the godly, by the outward element, though corruptlie. To what ende then shoulde baptisme serue vs againe? Secondly, the absolute necessitie of baptisme to saluation by this meanes might seeme to be maintained. Thirdly, least we shoulde seeme to agree with the hereticall Katabaptists. Fourthlye, other Churches haue not publikelie decided the cause. Fiftly, that the practise shoulde not inforce them to be rebaptized, which haue beene alreadie baptized, by such as had commission from the Lord to deale in those mysteries. Lastly, they who (being now in the age of discretion) haue beene baptized by idoll-ministers, are either called or not called to saluation: if called, why should they be rebaptized, seeing alreadie they haue beene made partakers of the outward element, and accounted in the number of christians? If not called, neither should they be baptized, vntill they declared by their works that they were Gods children. Concerning the controuersie then, whether the element administred by an ignorant man, be a sacrament, being once deliuered,

As I do not deny that whiche hath bene done to bee a sacramente. so if any can proue it to be non, I wil not withstand him.

If these reasons can be answered, I see neither heresie nor error in being rebaptized.

I affirme readers to be no ministers, & for any thing that is raveled in the word, that they can deliuer no sacrament, and yet that which hath bene done by them may be be a sacrament, and what contrarietie is there in these assertions.

7

a Mark. 28. mar.
16. 16. 1. cor. 3. 7.
1 pet. 4. 10.

8

b 1. Cor. 31. rom.
10. 14. 1. pet. 2. 5.
& 2. 22

deliuered, I would wishe all men in modestie to abstaine from so vngodlie a iar, because it tendeth not to edification, and it is not the point, it is not the question. A priuate communion ministred to one alone may be a sacrament. What then? are men to receiue at home beeing sicke? No, for it is a sinfull breach of Gods institution. In like sort, Baptisme, or the Lords supper administred by a dumbe minister, may be a sacrament, is it therefore lawfull to receiue it. In no wise, because it is a sinne, and that is sufficient to terrifie anie from that action. It hath bene before conuined for a sinne, and again is thus prooued to be no lesse. It (7) is a sinne, either to receiue the Sacraments at the handes of those, who are not ministers, or to testifie them to bee ministers, vnto whom the Lord hath denied that function. But they that communicate with dumbe ministers, committe either of these sinnes. If they saye they doe not receiue at their handes who are not Ministers, then they testifie them to be ministers, and so are founde to gaine-say the Lord. For they say readers are ministers, the Lord saith no. Whether shall we beleue? That, the Lord sayth no, and prooueth it no, I thus prooue. Hee sayth that there is no minister, but a preaching minister by his institution. If it be thoght other-wise, then it must be prooued that the Lorde in his word hath ordayned (els the confusion that euery priuat mā may administer the sacraments must ensue) two sortes of ministers to deliuer the scales of saluation, the one preachers, the other not able to preach. Shew an vnpreaching minister out of the woord, and I will yeelde. Out of this reason, manie arguments might bee drawn. As first, that readers (8) are not ministers of^b saluation, and therefore ought not to deale with the scales thereof. Secondly the,

they can not (9) increase our vnion with Christe. 9
 Thirdly, are of them selues ministers, (10) of dam- 10
 nation onely, because that keeping men from the
 foode of life, they starue them, and to worke their
 damnation with manye other which I omitte, saue
 these following. We neither (11) ought to receiue at 11
 their handes, neither ought they to deliuer the Sa-
 craments vnto vs, who haue not power by vertue of
 their publike ministerie to engraft an infidell into
 Christ. Bare readers haue not this power. For by
 vertue of the publike ministerie, this is the proper
 worke of a Preacher, therefore they neither ought
 to deliuer the sacramentes vnto vs, neither ought 12
 we to communicate with them. Further, (12) they
 that come to a publike minister rather then to a pri-
 uate man for the seales of saluation, either profane-
 lie consider not what they doe, or professe that they
 would haue the assurance of no other saluation, and
 no other Christ, then of that Christ, and that salua-
 tion, whereof hee that administred hath warraunt
 from the Lord to assure them off. This warrant be-
 cause meere readers haue not, it followeth that in
 communicating with them, men either profanelie
 consider not what they doe, or make choyce of a
 false Christ, and a deceivable saluation. Because
 they will haue no other Christ, and no other salua-
 tion then that Christ, and that saluation, the seales
 whereof ignorant ministers haue commission from
 the Lord to deliuer, which indeede is no Christ and
 no saluation. Lastly (13) where as by Baptisme I am 13
 ioyned vnto the societie of Christians, I declare
 thereby that if there bee no saluation to be hadde
 among them, I will not be saued, but am content to
 be a cast-away for euer. Nowe alacke if he that ad-
 ministrerh, hath no warrant to receiue me into this
 company,

company, what comfort can I haue by that action. Though the Lord in mercie make it an authentickall Sacrament, I could be assured of no such thing. My good brethren, consider therefore what you doe, in permitting your children to bee baptized by your dumbe ministers, consider what you do in receiuing the Lords Supper, at their handes. Would you haue your children ingrafted into (your selues assured of) no other Christ, then these your simple readers can laie open? If you would, aduenture no more to deal with them. Of a truth my brethren, your sinne hath bene already vnmeasurably great. Repent, repent, and that betimes. Fall downe before the Lorde, desire him to forgiue you. And sinne no more in this execrable profanation of Gods holie misteries; Labour to haue true Pastors placed ouer you, and rest not vntill you haue brought this to passe. In the meantime carrie your children a 1000. miles to a true minister of God to bee baptized, rather then offer them vnto your hierlings. Yea if you cannot when you haue done al you can, get baptisme without the breach of Gods institution (as God be thanked, you may vnder her Maiestie) leaue them vn baptized. An intollerable speach (will some say) in this age; Impudent and vngodly age, wherein to affirme, that it is not lawfull to breake the lawe of the eternall, is thought intollerable. Is it not prooued a(1) sinne to communicate with our wicked blind Pastours, and hath this age, any dispensation to sinne. Huzzah(2) should not haue offended, for not vpholding the ark^a although the same hadde beene broken in shiuers, where as the verie touching of it, contrarie to the commaundement of God, euen to staye it from falling, cost him his life. And shall wee escape, if wee breake Gods holy institution in the Baptisme of our children

1

2

22. Sam. 6. 7. 8.
Nomb. 4. 15.

children, assuredlie no. To (3) omitte a sinne is no sinne, and therefore to omitte baptisme, if it cannot be gotten without sinne, is lawfull. It (4) is not the omission, but the carelesse and negligent seeking offend not this way in anie case, or the wilfull or vnter contempt of Baptisme, that displeaseth the Lord. The Israelites (5) should haue sinned in offering ^a sacrifice out of Ierusalem, and therefore all the time of their captiuitie in Babylon, they would be without that comfort of their faith rather then offend. So ought we rather to want the sacraments, then sinne by enioyning of them.

^a Deut. 12. 5. 4.
¹ king. 8. 29.

Your Honour is cited in this place my Lord, before Gods tribunall seat, and charged in the name of the etereall and almightie God, as you shall answer at the dreadfull daie of iudgement, that you suffer not his holie misteries any more to bee profaned, where your authority may withstand the same. A word of your mouth might restraine the flood of this pollution. The Lorde giue you a feeling and an vnderstanding heart. Remember the godlie rulers, and noble men that haue beene before you. Moses, Iehoshuah, Danid, Salomon, Iehosaphat, Hezekiah, Ioshiah, Hebedmelech, Nehemiah with the rest, who nowe rest with the Lord. ^b Fall downe before your God with Moses, and say, O this people haue sinned a great sinne, in liuing all this while without the word preached, in suffering their children to be baptized of ignorant ministers, therefore now wilt thou pardon their sinne. ^c And now I beseech thee, let the power of my Lord appeare, as thou hast said, Iehouah is slow to anger, &c. Be mercifull I beseech thee vnto this people, &c. and the Lorde I trust will answer your honour as he did Moses, I haue pardoned them according vnto thy request. Blessed, yea,

^b Exo. 32. 31. 32.

^c Nomb. 14. 17.

ten thousand times blessed, were your people, if you made such a prayer for them, and receiued such an answer.

Well, the condicion of my deere countrie being thus fearefull before the Lorde, and damnable in the sight of the world, what is now to bee doone that it may bee bettered? Verily this, procure you the woorde preached, for your selues and obay the same, or els woe woorth you, woe woorth you, I say Magistrates, Gentlemen, Ministers, and people, for otherwise you reiect Iesus Christ, and wil not haue him to raigne ouer you. I haue set downe the onelie ordinarie waye to saluation, the Lorde, for the maintenaunce of the estate of any of you, will not finde another though he may. Therefore enter into this, or be damned. For shall the highest make newe decrees, because the sonne of the clay, dust, and ashes, base and contemptible man, wyll not tread the olde and auncient pathes? No.

You must not onelie haue the worde, but obey, it in euerie point and shewe by your good workes, that indeed it hath bene sown among you. Therefore, if you meane to bee like the common professors of these daies, who couenaunt before hande with the Lord, that their pride and estate must bee maintained whatsoeuer he requireth: who are more busie to wonder at other mens infirmities, then to beate downe their owne sinnes, who will not diminish one iot of their horrible couetousnesse, and oppressing of their tenaunts, loose one gry of their whoorish pompe, and more than curtisanlike brauerie, though the truth should in the meane time be gored through with slaunders, presume not once to open your mouthes for the woord preached, vnlesse you would aggrauate your owne damnation. For
assure

assure your selues heereof, that the popish Idolaters the atheists and swinish epicures of these daies, who haue bidden battell vnto all religion and honestie, shal feel of the fierce wrath of god in the life to com, but as for the mocke-Gods, I meane the common Protestants of this age, who thinke they doe a meritorious worke, because they intertaine the word in their families, yea do not expell the same, out of the places where they haue ought to doe, woe bee vnto them ^a for they shall be like Corazin, they shall bee like Bethsaida, they shall bee like Capernaum. a Math. 11. 21.

The worde preached you see you must haue, liue according vnto it you must, serue the Lorde as hee willeth, in euerie point you must, or soake for ever in your owne confusion. Difficulties in this case must not bee alleadged, for if you seeke the Lorde with a sure purpose to serue him, hee hath made a promi'e to be found of you. ^b Away then with those speeches, how can we be prouided of preaching; our liuinges are impropriated, possessed by swine, as nonresidents and hierlings. Come by it as you can, you shall goe to hell, vnlesse you haue it. A goodlie matter. Is there no way to remooue these beasts, by supplication to hir Maiestie, &c. and to place better in their steade; Indcede you will seeke none: Be it you can not remooue them. Can you bestowe noe more to be instructed in the waye of life, then that which law alreadye hath allienated from your possessions. You neuer made account of your tythes, as of your owne. For shame bestow some thing that is yours, to haue saluation made knowen vnto you. Contemne not the grace of God offered vnto you in these daies of your peace. For if you refuse to com vnto the Lord when he calleth, behold your answer when you call for mercy at his handse. There is a

b Pro. 2. 16.

2 Prou. 1. 24. 30. time ^a of repentaunce indeede, but that is limited according vnto the Lords will and not mans.

What should I take the paines to shewe howe ministers, and their liuings may bee prouided for in Wales? Seeing I see none readie as yet to entertain the worde, and that which hath bene done heretofore in this point, is not practized. When anye are willing to entertaine counsell for this matter, I dout not, but it will be an easie consultation. Not to doe in some place what may bee doone, because euerie place cannot bee furnished with learned ministers, and their liuings is but to deride the Lorde to his face, and delude his people of their saluation.

The inhabitants of the citie Thasus, being besieged by the Athenians, made a lawe that whosoever would motion a peace to bee concluded with the enemye, should die the death. Their citie began to bee distressed, the people to perishe, both with the sword and famine. Hegetorides a citizen, pitying the estate of his countrey, tooke an halter about his necke, came into the iudgement place: Spake. My maisters, deale with me as you will, but in any case, make peace with the Athenians, that my countrey may be saued by my death. My case is like this mans. I know not my daunger in wiking these things. I see you my dere & natue countrimen perishe. It pitieth me; I come with the rope about my necke to saue you, howsoeuer it goeth with me; I labour that you may haue the Gospel preached among ybu, though it cost mee my life: I thinke it well bestowed. And seing I seeke nothing hereby but the glorie of God and your saluation, what deuils will be so shameles as to molest me for this worke, and hinder the word preached. If any such shall bee found, I wishe them to consider, before the deale with me what the Apostle

He setteth downe,³ concerning the persecutors of **2.1. The 2. 19**
 those that seeke for preaching, and the hinderers
 thereof, namely that they please not God, and are
 euen contrarie vnto all men, and this their doing is
 a sealed writing, that the vengeance of GOD will
 come vpon them to the full; Answer it howe they
 may. Be it as it will bee, my comfort is the testimo-
 nie of my conscience, that in simplicitie and single-
 res of heart, not onely, as in the sight of Gods chil-
 dren (vnto whose view and censure, this poore la-
 bour is offered) and his aungels, but as in the pre-
 sence of Iesus Christ, I haue behaued my self in this
 cause, hauing before mine eies that I am one day to
 yeeld an account vnto his maiesty, both of my good
 meaning, and also of all circumstaunces, ouer-sight,
 vaine and idle words, in the action. But alas, what
 can proceed from me, that tasteth not of old Adam,
 and the bodie of sinne which I carie about with me:
 whersoever I haue offended, either in matter or ma-
 ner, let it be shewed, and I will with mine own hands
 destroy that which I haue built amisse, be sorye for
 mine ouersight, the most æger censurer of my selfe,
 and thank them from my heart, who shall admonish
 mee of my fault. Yea, but the tractate concerning
 the Idoll ministerie, tendeth to stirre vp my countri-
 men, hir Maiesties subiects, whereto? To feele in
 what a miserable case they are before God, and the
 worlde, being without the word, without the admi-
 nistration of the sacraments, and without Christes
 holic discipline, and in regarde thereof, dutifully to
 entreat hir Maiesty, and their honors, that it may be
 redressed? Truth; And woulde to God they felt it.
 To mislike of the ecclesiasticall gouernement nowe
 established among vs? truth, for it is forrain and An-
 ty christian for the most part. To mislike of the ciuil
 F gouern-

gouernment; That is a flander, and I dare write it in my forehead for a slander. But why should I deale in this cause more then others? The worthies of the Lord before me in preaching and writing for a learned ministerie, ye haue dealt herein. If they hadde not, this is my reason. Though all hir Maiesties subiects, yea hir faithfullest counsellors should conspire against her highnes, I my selfe against them al wold defend hir, and her cause to the losse of my life ten thousand times. And shall not I do the like seruice vnto the Lord?

2 Iob. 23. 21. 22.
25.

To ende, commending you all both honourable, worshipfull, ministers, and people, vnto the Lord and the worde of his grace, I take my leaue of you in that exhortation which wee read in Iob.^a Acquaint your selues I pray you with the almightie, and make peace with him, thereby it shall go well with you, receiue I pray you, the law of his mouth, and lay vppe his wordes in your hearts. If you returne vnto him, you shalbe built vppe, if you put iniquitie farre from your tabernacle, the almightie shalbe your defence, you shall make your praier vnto him, and hee shall heare you. Christ Iesus giue them an heart to returne vnto thee, and be thou founde of them

for thy mercies sake. Amen, Amen,

Amen. yea, come quickly
ly Lord Iesus.

Your poore countrey-man, who in all dutie
As I good will, hath wholly dedicated him
selfe to doe you good in the Lorde.

JOHN PENRI.

THus I haue set downe the exhortation, word for word, as it was in the former impressiō, without the altering or deminishing of any one thing, (three marginall notes added) sauing the faults escaped in the printing. And hauing heere and there diffused my reasons against the dumb ministers, which I perceiue are not so easilie to bee gathered out of the same, because the most part of them were brought in for other purposes; I thought good in this place, to set them downe syllogistically, to the end it maye appear vnto the church of God, vpon what grounds I denie them to be ministers. But here first the state of the question is to be made knowen, which is not whether our readers be such, as haue the names, & supplie the places of ministers, (for he that will not graunt this, denieth heat to be in the fire) but whether they, by the vnlawfull consent of our corrupt prelats, stealing the names, & intruding themselues vpon the places of ministers, that is, hauing a corrupt outward calling, be ministers indeede. So that for the better vnderstanding of this controuersie, I graunt, that in our Church in those daies of hir ruines, there bee two sortes of ministers. First, a minister *ὄμωυμως* onely in name, which is not a minister indeede. Secondly, a minister both in name and deede: which also is double. First, a minister, *εὐωυμως* that is, hauing not only vpon him the name of a minister, but also in him these thinges which are agreeable vnto the name, and giue the essence and being therevnto. Secondly, a minister, *φεωυμως* which both carrieth the name, is per-taker of the essence thereof, and laboureth to perform indeed whatsoeuer belógeth vnto his calling, onely this minister is the good minister. As for the ministers *εὐωυμως* if they bee not *φεωυμως* they

41
 The state of the question is, whether he be anie minister at all, good or bad vnto whome the Lord neuer said go and preach. Mat. 28. 18. 19. I denye such a one to be any.

a 1. Tim. 3. 4. 7.

b 2. King. 23. 9.
Ezek. 44. 10.

they are all of them euill ministers. Of the whiche
crue, are all those attainted with the faults spoken a-
gainst^a in the worde; whome although by the cen-
sures of the Church, they should bee compelled to
leauē, either theyr faultes, or their ministerie: yet I
dare not deny to be ministers, as long as the church
rollerateth them, vnlesse their offences bee such, as
presently there ensueth^b a nullitie of their ministe-
rie before the Lord. Those who are onely ministers
in name (of which sorte by the reasons following, I
prooue all our readers to bee) are not ministers in-
deede, and therefore can by no meanes be accoun-
ted ministers. Especiallie, seeing as good and as able
ministers altogether as they are, might in ciuill pol-
licie bee established among the sauadge Caniballs,
who feed vpon mens flesh, though they should nei-
ther suffer any to come amongst them, that might
teache them true religion, nor resorte them selues
where the same were professed. For our Liturgie
booke of Articles, manner of ordaining of Bishops
and Priests, articles agreed vpon by the cleargie, in
the conuocation house, might bee translated vnto
their toong; & they by a Lord-Archbishop or Bishop,
Caniball, might bee mad Deacons or foule Priests,
to were a surplice, a cloake with sleeues, a truncke
gowne, a cap and tipper, and I thinke bell and babel
(ornaments fit inogh for such deformed coxcombs)
to read a Gospell, church women, bid fasting dayes,
and holy-daies, profane the Sacramentes, praye at
the buriall of the dead, pronounce a curse against
sinners vpon Ash-wendsday, and at no time els, or-
daine a new Sacrament of the crosse, in the profa-
nation of baptisme, visit the sicke with a wafer cake,
and a wine-bottell, read Homilies, pray for the pro-
speritie of theecues, pyrates, murderers, yea, a Pope
Cardinal.

Cardinall, Arch-bishop, Lord-bishop, or any other
 enemie of God, & his Church, if he trauaile by land
 or by water, and brieflie to performe whatsoeuer a-
 nie reader within wales, by his outwarde calling is
 bound to do. Now any reasonable man would denie
 these to be ministers: howbeit they enioyed the
 names and roomes agreeable vnto that function.
 And I pray you, what difference should there be be-
 tweene these and our readers, in regard of their mi-
 nisterie? In their persons I graunt some might bee
 shewed, but that can be nothing to make their mini-
 sterie disagree. And this out of all controuerſie is
 most true, that no ministerie can be where true re-
 ligion is not, no ministerie can be out of the church,
 as we see the ministerie of our readers may. For the
 Apostle inseperable ioyneth the gathering toge-
 ther of the saints with the ^a worke of the ministerie. ^a Ephes. 4. 11.

Where also the importunacie of the distinction
 that they are euill, that they are maimed ministers,
 & therefore ministers is esier answered then propou-
 ded, by granting the to be euill & maymed ministers
 indeed, but so euill and so maimed, as they are flatly
 none, & so making 2. kinds of euill ministers, the one
 so euill & so maimed as they are none at al, the other
 in deede euill and maymed, but so as they want not
 the life, whereby a minister is a minister. A Chy-
 rurgion entering into a campe of discomfited and
 wounded men, shoulde finde them all (it maye bee)
 wounded and maimed in most miserable sorte; but
 some so maimed, as they were not men, but deade
 corpses. The same is to be said of our foiled and mai-
 med ministerie in this Lande, wherein all, from the
 highest to the lowest (some few excepted which keepe
 vs from being like Sodome and Gomorrah) shalbe
 found mangled by Sathan (sorrowfull and desperate
 fight)

sight:) in their verie essential parts, but some so maimed, that they are as dead as the doore naile. Now that all our readers want the very life, essence, and beeing whereby a minister is a minister, that is, are not ministers in deed. I proue by these two reasons, and haue prooued in the booke by the reasons that shall ensue. Whosoeuer wanteth that life, which is either prescribed or included in the word, to be the life of a minister good or bad, hee hath not so much as the life of a badde minister, much lesse of a good. But our readers want both that life, which is prescribed or included in the worde to be the life of a good minister, and that which is the life of a bad minister. Therefore our readers haue not so much as the life of a bad minister, much lesse of a good; The proposition is most manifest. For whence learne we, what gnueth life and beeing vnto a minister, but out of the woorde? The prooue of the assumption is thus concluded. First, there is no essence of that minister, either as a good or as a bad minister, set downe to the worde, whereof there is at all no mencion made in worde. The truth hereof Appius Cæcus might see. Doth the worde shewe what life and beeing hee can haue, whome it denieth to be at all? But our readers are not mentioned in the word as publik ministers; Because the word neuer dremt of that minister, vnto whome it is not sayd: go ^a and teach. Therefore, there is no essence or life of our readers mentioned, off in the worde, either as good, or as bad ministers. Secondly, there is no essence or life of that minister, either as a good or as a badde minister, set downe in the word, which is but the ordinance of the church, by the ordinance of the church, I mean euery ministry & minister, which is not read of in the word, howsoeuer the outward calling be ioyned vnto it. I knowe

a Math. 28. 19

know that the very outward calling of a minister, is not the ordinance of the church, but the inviolable prescript ordinance of God, in the deliuey wherof, the church is but an instrument, & I can proue our readers to be neither the ordinance of God, nor of the church in that sence, whereby the ordinance of the church is takē for the outward calling according to the word; To the assumption. But our readers to make the most of them, are no more then the ordinance of the church. Therefore there is no essence or life of our readers set downe in the worde, either as good or bad ministers. The assumption euerye man will graunt; The proposition is most firme; Because that euerye minister good or^b bad, is the ordinance of God, in such sort, as to whome-soeuer the Lorde hath not committed the dispensation of his will, well he may haue the outward calling of a minister, he is in deede no more then the ordinance of the Church, and so wanteth the verie life of a minister. For it is not the approbation of the Church by the outward calling, that can giue life vnto that ministry which is not heard off in the worde. Because the outwarde calling giueth not the life or being vnto a minister, but the birth. So that to make a minister, there be two things required. First, a being or life, which the Lord onely can giue. Secondlye, a birth, which the Church as an instrument of the ordinance of God, is to bestow vpon him by his outward calling. These two things are so essentially to be required in a minister, that whosoeuer wanteth either of them, he cannot possibly be a minister. For where is that man that consisteth onelye of a soule, or onelye of a bodye? where is that man that neuer had life? Or what was is his name that neuer was borne? wherypon it ensueth, that neither he which

21 Cor. 12.4.13.
18. & 4.7. & 9.16.
17.2 Cor. 4.6.
Math. 21.25. &
11.11. Rom. 12.
6. Ephe. 4.11.
Collof. 1.25.
b Phil. 1.15.16.
Cor. 3.3.15. Mar
7.22.1. Cor. 9.27.
c 1. Cor. 4.4.
Johns ministerie
was from God,
therefore much
more euery mini
strie in the king
dome vnder the
gospell. Math.
31.26. & 31.18

wanteth either of these two partes, muste not presume to intermeddle with those actions, which are by the ordinance of God, necessarilie tied (as the sacramentes are) vnto him that hath both the life and the birth of a minister, nor I aduenture to goe vnto him for those things, which he hath no commission to deliuer. Be a man therefore neuer so godly, neuer so learned, endued with neuer so liuely faculties of the ministerie, yet he is no minister in deed, vnlesse he haue the ordinaunce of his God vpon him by his outward calling. The preaching of the word being a gift, and not depending vpon the very ordination is not so tied to the person of a minister: but that he which hath not the outwarde calling, may offer the trial of his gifts vnto the church in the publik place, his spirite hauing before bene subiect vnto the prophets, * that is, such as haue iudgement to discern of his gifts. On the other side, be it that a man haue the outward calling of the church: yet in deede he is no minister, vnlesse the Lord hath giuen him the life of a minister, by committing the woorde of reconciliation vnto his hands. By this I haue set downe two maine questions which trouble many that feare God in these daies are decided. First, because the outward calling is essentially required in a minister, it is therefore thought of some to be that, which giueth the life vnto a minister. As though a childe hath not life in the wombe before it be born, or that his birth be any thing to giue him life: I graunt indeed, that a woman cannot glorie of the fruit of her body, vntill it come to the byrth, for the bignes of the woombe may proccede of some Tympany. Secondlye, in asmuch as the manner of the essentiall birth of a minister, is prescribed in the worde, which prescript cannot without sinne be altered by any, either

ther in taking vpon them the ministry, or in imposing the same vpon others, some are seelilie carried away to thinke them, to be no ministers which haue not their birth in euerye point according vnto this prescription. The reason is no better, then if I should denie him to be a true and a liuing childe, whome I cannot denie to haue the life & the birth of a child, because hee issued out at his birth by the waye hee should not: if C. Iulius had beene taken out at hys mothers side, shoulde it therefore bee needlesse to warne him to take heede of the Ides of March? absurd.

Tranq. in viro
Iuli. Cæs.

The second reason against these vntimely births, I thus frame; Whatsoeuer ministerie and minister, was then vnknewen in the Church, when all those callings flourished therein, which were in any age, or time appointed by the Lord to be in the ministerie; that ministerie and minister hath not so much as the essence of a ministerye or minister, good or bad; Euerie one knoweth this, who knoweth Paule to haue sette downe, that the Lord^a ordained not a transitorie ministerie, but suche as was to continue vntill his second comming. And more then extream follie were it to thinke him, to set downe a being for that ministry whom he neuer ment to ordain. But our readers & their ministry were the vnknewen in the Church, whē al these callings flourished therein, which the Lord in any age or time ordained for the ministerie, I meane in the^b Apostles time. Therefore our readers and their ministerie, haue not so much as the essence of a ministerie or ministers: good or bad. Out of these two reasons arise two proper differences, between the magistracy & the ministerie. First, there may be a lawfull magistracie and magistrate according to the woord, whose name and office,

^a Ephes. 4. 12.

^b Rom. 12. 3. 7.
1. cor 12. 28.
ephes. 4. 11. 13.

Tit. Liui. lib. 3.

Cicero in 2. Cat

fice, was neuer heard of before in the worlde, much lesse read in the word, so can there not be a ministerie or minister. L. Quintius Cincinnatus is made Dictator. L. Tarquinius maister of the horse. L. Opimius, the counsell must see that the comon-wealth be not endangered by any faction, the same place both before & after sustained many among the Romans. In our time the care of the publike peace in all the Germane empire, was committed to Laza-

Iohn. Funccinus

rus a Schuendi. All these were new kindes of magistracies at their first institution, yet lawfull. The second difference is, that the life and office of a minister is prescribed in the word, contained in his gifts, and seuered from his outwarde calling. But the life of the magistracie, is neither prescribed in the worde, (for so there could be no magistrates out of the Church, nor any in the Church, but such as are prescribed in the worde, which were verie impious to thinke) or contained in the gifts of the magistracie, nor yet seperated from his outwarde calling. For the verie outward calling is it, that giueth life vnto the magistracie, though the person sustayning it, want gifts to discharge the same. The reason heereof is euident, because the magistracie being an humane constitution^a as the holy ghost saith, is appropriated vnto his possession vpon whomsoever man bestoweth the same, if hee be capable to possesse (though vnfit to execute) what is allotted vnto him. So cannot the ministerie be, vnlesse hee vpon whome the Church imposeth it, be made fitte by the Lorde for the execution thereof. They who thinke the essence of a magistrate, any more to consist in the gifts of courage, vnderstanding, wisdom, fearing God, dealing trulie,^b hating couetousnes, (the onely properties mentioned by Iethro, whence this

^a 1. Pet. 2. 13.^b Exod 18. 21.
deut. 1. 13.

this life of a magistrate is falsely gathered) then the being of a minister is contained in his^a faithfulness, 2.1. Cor. 4.7.
 verie inconsiderately gaine-say the Apostle Peter in the place before quoted, because hereby they make the magistracie not to bee an humaine ordinaunce, but an ecclesiasticall constitution, prescribed in the word. The obiection therefore that a minister shold be no more denied to be a minister, because he wanteth gifts, then a magistrate denied to bee a magistrate, for the same defect pronueth not woorth the answering. Because the Lorde hath tied a mans inherytance, no otherwaies vnto him, then hee hath the magistracie vnto that person or persons who haue authoritie to make a magistrate. So that the very magistracie, may bee deriued from him by the outwarde calling, as well as the substantiall interest of this inheritance, by the best conuaince in law. No such thing beeing tied vnto the Church, in making a minister; Because none can say they are in the possession of a ministerie, who haue not the same from the Lord. And what ministerie haue our readers from him? Any outward thing in the possession of man: (of which nature all men knowe the magistracie to be:) may bee conuained really and indeed, (ought not alwaies I graunt) vnto him vppon whomsoever man the possessor thereof will confer the same, and there it ought to be inuiolablie inherent, as long as man whose right it is to bestow it, or take it away, wil haue it so. Hath a man lesse interest in his money, because, eithet for want of witte, hee knoweth not how to vse, or by his leudnes dooth abuse it? Candaules a foole, is no lesse a magistrate, Herod lib. 1.
Plato de reip.
dial. 2.
 (a far worse I deny not) among the Lydians, then Egesilaus among the Lacedemonians, a wise and a politike gouernor. The same is to be said of Ioab &
 2 Benaiah,

Benaiah, of Licinius, a persecutour and Constantine a christan emperor. Tib. Ghracchus abuseth his magistracy, the senate and people sin, because they depriue him, not, but as long as they tollerat him therein, the magistracie is his owne, and therefore not lawfull for any priuate man by disobedience to rob him the reof. And why so? Because the swoorde in his hand, is still the Lords sword, the sedition & tyrannie in him is his owne. To come to the ministerie, the Church maketh that wretch a minister, vnto whom it will be said, I^a know thee not, thou worker of iniquitie. But did the Lorde by enduing him with graces meete for the ministerie, say vnto him go prophesie in my name? hee did. Then there is a ministerie committed vnto him, which is, neither his, nor the churches, but the Lordes, the same dare not I denie (vntill the Lorde take it away) for the foulness of his handes. Another commeth with the same calling of the church, & he sayth^b I am a plain heardman, neither prophet, nor the sonne of a prophet. (Now Lord if it be thy will, bee mercifull vnto them, conuert them, and disburden thy church of them) but I haue my letters of orders from the Lord bishop, and am in possession of the liuing; I knowe no ministerie he hath. And therefore I denie him to be any more a minister for his outward calling sake, there Herdonius a traiterous and slauish seruant is a magistrate, though by treacherie, he with a company of other rogish vagabonds like him selfe, hath now gotten possession of the Capitol. That the spech may not seeme straunge vnto any, let men way but the prerogatiue which the Lord reserueth vnto him selfe, in making ministers in hys Church: with the priuilege, which hir Maiestie hath in ordaining magistrates within hir dominions. The whole assembly

^a Math. 7.22.23.

^a Zachary. 13.5.

bly of Parliament for some causes mouing them, ordaine a Lord high Constable of England, (as France hath) hir Majestie sheweth hir publik disliking thereof. And that shee will haue no such officer within hir Realme, is he a magistrate? hee is none, neither wil I acknowledge him for any, as long as it shalbe against hir wil & pleasure to haue any such within hir dominions. For what magistrate is he in this land, which she saith to be none as long as the royall prerogatiue is in hir hand. In like maner, what minister is he in the Church of God, whome the Lord denieth to be any. The case is too manifest.

The distinctiō that readers are ministers of iudgement (that is sent of the Lorde in iudgement to punish the sinnes in this age) but not ministers of the mercie and grace of God, is as if they were sayd to be ministers of an ordinance neuer ordayned; now farre be it we shoulde make a ministry of an ordinance neuer reuealed, of an ordinance that is but temporary. And in very deed I cannot but thinke it a very strange matter, that these men who make a conscience of that which they teach, being also wise and godly learned, are not ashamed to be reported the forgers and setters abroad of such shifting and fliely stuffe. The other obiection concerning the ministry vnder Moses, is as faultie. For to square the ministerie of the new couenant, according vnto the Leuitical priesthood, is to require the Consulship of Rome, to be framed after the Maioraltie of London, besides manye other foule inconsequentes it hath in it. I haue alreadie shewed the weaknes herof, and if it deserued a further aunswere, I would vouchsafe it the same.

The reasons exprested in the booke, are now to be set downe. Such of them as are noted with this

The thinges
which they pre-
tend to seeke,
I embrace, their
seperation I de-
test.

marke,* are some of the reasons', whereby I am necessarily induced, vtterly to condemne that course of those (I hope fearing God) who haue made a separation from those ministers in this land (& their congregations) who truly preache the worde. And although there bee in our godly assemblies manye corruptions, and more wants tollerated, which e- uery Christian heart must needs abhorre: yet I protest that I would^d (as to my comfort I doe) ioyne my selfe in the publike hearing of the worde, receiuing of the sacraments, praying, fasting, giuing of almes, and other holy exercises, which these congregations as the assemblies of Gods people, amongst whō publike saluation is to be had, and with these ministers, as the messengers of Iesus Christ, whose commission from him, to make known vnto me the way of saluation, I dare not deny for my soule because there is some want in the scale, I mean the outward calling. My reasons are these; Where I am obscure, the booke may giue light. The conclusion for breuities sake I haue omitted in the most. The Prosyllogisme or second proof of any doutfull action where it is omitted, is afterwarde coneluded in the syllogisme, which serueth for a prooffe of all my reasons, where any of them might be thought to be weake.

Every one that hath the * life of a minister good or bad (or that is a minister in deede) is ordained of God for the gathering ^a together of the saintes. For ther is no other minister spoken of in the word. No bare reader is ordained of God for this end. Therefore no bare reader is a minister in deede, or hath the life of a minister good or bad. The faithfull preachers in the Church of England haue and do shewe by the good euidence of theit teachinge, whereby soules are gathered vnto the church, and fed there-
in,

2 Rom. 12.3.
2. Cor. 4.11.28.
Ephes. 4.12.

in, that they were ordained of God for this ende. Therefore the seperation from them and their assemblies, is an vngodly, wicked, and scismatical rent from the visible body of the church. An vngodly, wicked, and scismaticall rent, I call it vpon good deliberation & aduice. Because that seperation from the company where publike saluation is had and professed, which is made in such sort, as if the sayde company had not the means of saluation sounding in it, or worshipped God after a false maner is wicked, and scismaticall. Such is the rent of these men. For as they themselves do anouch, they are seperated from vs, because in all our meetings the corruptions are so great, that we serue the true God after a false maner, hold not the foundation, and so haue no meanes to be saued among vs. For the men themselves, I hope the Lorde will recall them, and I am perswaded the most of them haue fallen into this snare of meare and simple ignorance. And woe, woe woe (vnlesse they repent) will be vnto them, that in smiting and keeping backe the carefull and harmlesse sheapheardes, haue beene the cause of this lamentable dispersion & straying of the poore sheep. For the course, whiche they take in seekinge good things it is to be auoyded, as a course very likely to shake them from eternall life that continue in it. I know what I say. For where is there now any more meanes left for them to be saued without their repentance (we hauing the onely ordinarie meanes of saluation among vs, as before is prooued) whereas they seperate themselves from vs, as from those who serue the true God after a false maner, and plainly shew that they would haue no saluation rather then that whereof wee are by the mercies of God partakers, through the ministry of the worde
in

2 Tit. 1. 5.

in our assemblies. They cannot deny (& I desire the
 to grant no more then the reasons following, & the
 former proue in this point) but that saluation is to
 be had by the ministry of our preachers. And they
 also know that there is but one ordinary way to be
 saued, which being accounted but in one assembly
 to be the way of seruing God after a false manner,
 the passage of saluation is shut vp euery where, vn-
 to them that are thus seduced, for any thing that I
 know to be reuealed. Shall I because the church-
 gouernement is not as yet established in Creta, or
 is iniuriously kept out, and some great corruptions
 tollerated in steade thereof, therefore affirme that
 those congregations of the Cretians, where the
 word of god is taught by men of fit gifts; are assem-
 blies where the true god is worshipped after a false
 manner, and yet notwithstanding thinke I may be
 saued by the worde preached at Philippi (contin-
 uing still in the same error.) Whereas they that deli-
 uer the worde at Creta, are men endued with as
 rare gifts from the Lorde, for the worke of the mi-
 nistry, as vpright in life, and haue called as many
 to saluation, as they had done who are at Philippi.
 I dout hereof. Naye, if I seperate my selfe from the
 assemblies in Creta, to go to Philippi, it shall not be
 because I deny them to be meetings of Gods peo-
 ple, among whome he ruleth by the scepter of the
 worde, or because I account them prophane syna-
 gogs, but because I see them too slacke in growing
 to that perfection, whereunto they desire to bee
 brought, so that my departing shall not be a separa-
 tion, but a going forward. And while I addresse my
 selfe to goe forward, I will be sure not to cut of my
 selfe, from the publike meetinges where the worde
 preached is inioyned. A strong maner of reforma-
 tion

on, for men to cutre them-selues off, from the true Church, to the ende they may haue a perfect outward gouernment. The practize of these silly men might seeme to be more tollerable, if they had ioyned themselves with any Church vnder heauen. Nay, I would see what church dareth receiue them as long as they holde these congregations for Idolatrous synagogs, where that ordinance of God is, by which men are brought out of the kingdome of darknes vnto the kingdome of Christ. Euery one of the syllogismes noted with this marke, * inferre the former conclusion against their practize. I wishe their conuersion from my heart, and will be readie to performe any christian duetie (as a brother) towards them that the Lord hath enabled me.

Euery minister (2) indeed * of that ordinance^a which is to continue in the church, for the worke of the ministerie to the worlds end. *μὲν γὰρ καὶ ταῦτ' ὁ σωμενός παρ' ἡμῶν*. Noe bare reader is a minister of this ordinance. For this ordinance is the word preached. Ergo no bare reader is a minister indeed. (3) Enery minister is able * to make the elect to be members of^b Christ. No bare reader is such an instrument. Ergo; (4) Euerie minister * is a meanes by the worde of the grace of God to giue the elect an inheritaunce among them that are^c sanctified. c Act. 20. 32. None of our readers is such a meanes, ergo: (5) Euerie minister indecde, is able to feed the * elect with the food of knowledge and^d vnderstanding. None of our bare readers are able to do this: ergo: (6) Euerie * minister at the least, in regard of gifts, is according vnto the Lords owne^e heart, that is, his ordinance reueiled concerning his * choice. None of our readers is such: ergo: (7) Enery minister is * an instrument to make knownen by the word preached,

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the

a Colof. 1. 20. the purpose^a of God concerning mans reconcilia-
 23 28. tio. No reader is such: ergo: (8) Euery minister is able
 8 to lay open* the mysteries of saluation. No reader
 Iooke this rea- is &c: ergo: (9) Euery minister is an* instrument of our
 son in the book. new^b birth. No bare reader is &c: ergo: (10) Euerie
 9 minister is able by the preaching of the^c Gospell.
 b 1. Pet. 1. 2 1. to manifest those hidden secreats, whiche the Pro-
 10 phets them-selues could not attaine vnto, without
 1, Pet. 1. 10. 12 great search and enquirie. No bare reader can doo
 11 this by preaching: ergo: (11) Euery minister is * a-
 12 ble by his publike ministry, to bring the elect vnto
 c 1. Tim. 2. 4. the knowledge of the truth and so to saluation. No
 12 bare reader can doe this: ergo: (12) Whosoeuer are
 d 1. Chron. 15. 3. fit in regard of their sufficiencie to bee their miny-
 13 sters alone, that would haue no God,^d are no mini-
 14 sters indeede. All bare readers, not beeing able to
 lay open the will of the true God, are onely fit to
 bee their ministers that would haue no God: ergo:
 15 they are no ministers indeede. (13) They are no mi-
 16 nisters, whosoeuer are able to performe the whole
 worke of their ministerie without studie, and giuing
 heed vnto learning, as the^e apostle commandeth.
 e 1. Tim. 3. 14. 14. But all our readers (if they can read) can performe
 the whole work of their calling, as long as they liue,
 without any further studye: ergo: they are no mini-
 15 sters indeed 14. Euery minister* is able to expound
 14 that which^f cannot be vnderstoode without an in-
 f A. 2. 8. 13. 14. terpretour, viz, that, which is to be learned out of
 the word concerning the Lorde, & mans saluation.
 15 Our bare readers cannot do this: ergo: 15. Euerie
 minister * is a minister of that waye, whereby the
 Lord bestoweth vpon men the spirite of wisdome,
 and reuelation through his knowledge. ^g Our bare
 16 readers are not such: ergo: 16. Euery * minister is
 able to make the word of God powerfull, either vn-

to death or vnto life, in ^a some of the hearers. Our readers are not able to doe this: ergo: 17 Euery minister is ^a able to deuide the word of God aright vnto the seuerall vse of the hearers. Our readers are not able to do this: ergo: 18 Euery minister is able to tech those that can read, ^a as well as him self. No bare reader can do this: ergo: 19 Euery minister can doe some thing in regarde of teaching his flocke, which euery christian, who can read well & distinctly, is not able to performe. Our readers can not do this: ergo: 20 whosoever by naturall gifts alone, are able to performe, whatsoever belongeth to their calling they are no ministers, bicause there is some thing (to speak the least) in the ministry of euery minister whiche cannot possiblie bee performed by naturall gifts alone. Our readers are able by the onely gifts of nature, to perfourme whatsoever belong vnto their calling, ergo: our readers are no ministers indeed. 21 Euery minister ^a hath gifts to labour in Gods husbandrie, and Gods building: 1. Cor. 3. 8. 1. Thes. 5. 2. our readers haue not: ergo: 22 Euery ^a minister hath necessarily annexed, vnto his calling, workes of that admiration, that it maye bee truly sayd of them, who is fit for these things. 2. Cor. 2. 16. our readers are not: ergo: 23 Euery minister is able to make the Lord so knowen to the elect, that they dare call vpon him, in faith and full perswasion to be hard. Rom. 10. 14. & 8. 15. our readers cannot do this: ergo: 24 Euery minister is able to compare spirituall things with spirituall things, and to speake the worde ^a of GOD, as the word of God: our readers are not able to doe this: ergo: 25 Whosoever preserueth ^a not knowledge in his lips, that is, wanteth the thing, the want whereof, in a priuate man, not beeing censurable by the church,

^a Heb. 4. 12. 2. chro. 2. 16.

¹² b 2. Tim. 1. 10. col. 1. 5. 7.

¹⁸ c 1. Tim. 5. 22. & 3. 10.

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d Rom. 7. 7. & 12. 3. ephes. 3. 8. 1. cor. 3. 10. & 4. 7. heb. 5. 4. ephes. 4. 7.

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23

24

c 1. Cor. 2. 13. 1. thes. 4. 11.

25

2 1. Tim. 3. 2. 7
 tit. 1. 6. 7. 1. cor.
 4. 2. 1. the 2. 2. 11

viz. not being a sin in it selfe, giueth the Lord & the church iust cause, both to keep them from the ministerie, and to expell them out of the ministry, in whome this want is found, though they bee euery way els qualified for the ministry, according vnto the^a proprieties required in the word, hee is no minister. Our readers haue this want in them: because their lips doe not preserue knowledge: ergo, they are no ministers indeed. Thus my reason is in the booke page 8. drawn out of Mala. 2. 7. is to bee concluded. For although a man want all other proprieties of a minister, yet being fit to teach, he hath some allowaunce from the Lorde to bee a minister, whereas the want heereof kepeth back the Lordes whole consent, from the admission of him into the ministerie, in whom it is.

26
 Looke the book
 page 8.

The reason whereof is, that all other proprieties in a minister, sauing this, are such, as according to the ordinance of God, ought to be in euery christian (as to be modest, harberous, no striker, &c.) as well as in the minister, though not in the same measure, this by the Lords institution, is to be in the minister onely of necessitie: howbeit other christians also may be and are capable thereof. 26 Whosoever vndergoeth that ministry, and no other, whereof a Turk, Painime, or Iewe, who will not learne true religion, may be capable, he in deede is no minister. Our readers vndergoe no other ministerie; &c. ergo. 27 They whose ministry make the whole religion of christians, not to haue in it, so much as one mystery, (the secrecie whereof euen in regard of knowledge, might disable one, that neuer heard of true religion to be a publike minister thereof) are no ministers in deede. The ministerye of all bare readers is such; ergo. 28 They are no ministers, who for their ministry

nistry alone, call for the wrath of God vpon the gouernours and the land, where they are tollerated: our readers though otherwise the holiest men vnder heauen call, &c, ergo. 29 All ministers* maye
 19
 2. Cor. 5. 20.
 truly say of themselves, now then are we^a embassadours from Christe, as though God did beseeche you through vs, we pray you in Christs steade, that you be reconciled vnto God: Our readers cannot truly say, &c, ergo. 30 Euery one that is a minister
 30
 Look the book
 page 9.
 in deed, hath more in him, then parents, both vnder the law, and vnder the Gospell, were and are bound to haue in the, who though they neither coulde nor can read, were and are bounde to teach their children: our readers haue not thus much: ergo. 31 Euery minister* is a minister of the wholsom doctrine
 31
 Looke page 10.
 spoken of by the Apostle, 2, Tim. 4. 3: our readers are not: ergo. 32 Euery minister,* in what age soeuer he liueth, is able to bring the electe (who are borne
 32
 Colos. 13. 29.
 citizens of darknes, vnto the kingdome of Christe: our readers cannot do this: ergo. 33 Euery minister is able by the word preached, to cut of the buds
 33
 that spring, out of the roote of corruptions, that remaine in the regenerate: Our readers are not: ergo. 34 Euery minister* is able to make the food of life,
 34
 b 1. Cor. 3. 2. heb
 5. 14
 to be milke vnto the weak,^a and strong meat to the that are capable thereof: our readers are not: ergo. 35 Euery minister* is able to make cleare vnto the
 35
 elect, what the fellowship is, of the misterie, whiche
 c Ephe 3. 9.
 b from the beginning of the world hath bene hid in God: our readers are not: ergo. 36 They who are
 36
 Looke page 11.
 ministers* of those visions alone, that cannot turne the people from iniquitie, nor discouer sinne, are no ministers in deed: our readers are such: ergo. 37 The
 37
 *people liuinge vnder them that are ministers in deed, may hope for eternall life by their ministerie,

ments by our readers, are expressed in the booke. Now that euery one of these seuerally, & all ioyntly are of themselues alone (none of the depending vpon the prooffe, that is gotten by the other) seuerally, and ioynt demonstrations, concluding our readers to be no ministers, I thus prooue.

All these reasons whereof euery one seuerally & all ioyntly, do conclude them to be no ministers in deede, who are not preaching ministers, they also conclude our readers to be no ministers. But all the former reasons (or the most of them) conclude the to be no ministers indeed, which are not preachers, (by preachers; I mean not euery one that can speak for an houre in the pulpit, but such in deed, as shew^b by the enidence of their teaching, that they are ordained of God, for the gathering together of the Saints) therefore also they conclude our readers to be no ministers indeed: Vnto the former I ad these.

a Rom. 10. 14.
ephes. 4. 12. gal.
3. 1. 2. cor. 10. 4.
1. thes. 1. 5.

46

46 The calling * of euerye one that is a minister in deed, is a sanctified calling in it selfe, to him that is thereunto called, and hath giftes to discharge the same. But the very calling (I do not say popedomes, archbishopricks, pride, couetousnes, epicurism, detestable, & wretched ignorance, Lording ouer others, opposing themselues to the Lord Iesus and his members) of our readers, is an vngodly, and vnsanctified vocation, to bee a calling of the ministry, because there is no suche ministerie as they vndergoe, warranted by the worde: ergo, they are no ministers in deed.

47 Their * calling is no calling of the ministry, and so they no ministers: for the remouing of whose ministerie, it is^b lawfull * for vs to pray: But it is lawfull to pray for the remouing of this dumb ministry out of the Church: ergo. 48 They * are no ministers, who may betake themselues without

47
b Math. 9. 38.

48

44 sinne, to another calling, when the Church wanteth ministers, especially if they may exercise their ministerie in peace, Our readers may: ergo. 49 Every * one that is a minister, hath that calling vpon him, whereunto the Lorde according vnto his ordinance^b committeth the charge of soules: our readers haue no such calling: ergo. 50 Every minister * hauing a flocke committed vnto him may be, either the Doctor or the Pastor thereof: Our readers can be neither: ergo. 51 The birth of that which, was neuer conceiued, is no birthe in deede. But our readers are birthes that were neuer conceiued, that is, ministers by their outward ordination, whereas they neuer had any conception, that is, inwarde calling: ergo. 52 They * are no ministers, concerning whose triall, there bee no rules set downe^b in the word: Such are our readers: ergo. 53 They are no ministers, the essentiall worke of whose supposed ministerie, may bee performed according vnto the ordinance of God, by those, who both haue a function, diuers from the calling of these readers, & detest, without offence vnto Gods children, such a ministerie, as ignorant readers take vpon them. This proposition is most true, because there is but one sort of ministers, namely, the ordinance of God, and not of the Church mentioned in the word: But our readers are such, as the essentiall work of their supposed calling, being the works of a minister in deed, may according to the ordinance of God, be performed by those, who both haue a function diuers from (yea, contrarie to) these readers function, as good is to euill, v^z. by preachers, whose calling being a sanctified calling, must needes be in nature, not onely diuers from, but contrarie to, the calling of readers, which is not warranted by the worde, a calling warranted

A&.20.28.

50

51

52

b 1.Tim.22 & 3.

10.

53

ranted, and a calling not warranted being contrarie, and detest without offence vnto Gods children, such a ministerie, as dumb readers take vpon them. Therefore our bare readers though they haue the name and supplie the places of ministers, are not ministers in deed: And not being in deed ministers, it is not left vnto me as a thing indifferent by christian libertie, whether I will communicate with the or no: Because that of necessity, I am bound to com for the sacraments, vnto the ordinaunce of ^a God, that is, vnto a minister: and not vnto the ordinaunce of the church, neither haue I any liberty to attempt the contrarie. And as before hath bene prooued, e- uery minister is the ordinaunce of ^b God, & not the ordinaunce of the Church, ordained when our saui- our Christe led captiuitie ^c captiue, and not since. Nowe our readers being but the ordinaunce of the Church, ordained since that time, and the Church hauing no libertie to ordaine sacramentes: I haue also no libertie, no not in the time of necessitie, to come vnto the ordinaunce of the Church for the sa- cramentes: because there I can haue no more, for any thing I know, then the Church whence the or- dinaunce is, hath power to giue. And I pray you what sacrament is that, which the bare ordinaunce of the Church can deliuer?

^a Math. 21.25.
& 11.11.1.COR.
12.4.11.

^b 1.COR. 12.5.38
ephes. 4.7.11.
^c Ephes. 4.8.
math. 28.19.

These be some of the reasons, (and I take no de- light in the number of them) wherevpou, as on the infallible trueth of Gods sacred word, I dare bold- ly conclude the most within wales, supplying the places of ministers, to be no ministers in deed, and to haue nothing in them, that giueth life vnto a mi- nister, good or bad. And therevpon I dare as boldly affirme the course to be a wicked and sismaticall course, which they take, that seperate them selues

I

from

from the publike assemblies, where the word preached is truly taught in this land, as from those who serue the true God, after a false maner. In the examination of whiche reasons, I protest with a good conscience, that I haue so laboured, both at the first edition of the booke, (some reasons then mouing me to deale more timorously in the action) & since that time especialle, as I haue not suffered my selfe to be deceiued by any sophisme, or fallation. And I protest before the Lord, that vpon these grounds, I both assuredly know their course, (of whome I haue spoken, to be dangerous and detestable, and am also as surely perswaded, that menne not ordained of God for the gathering of the saints, are no ministers whatsoeuer calling they haue in the Church, as I beleue the blessed apostle Paule to haue beene an apostle sent from God. And bicause I am one daye to bee reckonad with, before the iudgement seat of Iesus Christe, of my sincere dealing in both those points, and liue now in the church of God, the least member whereof; Woe be vnto me if I offende, because also I liue vnder hir highnes a Christian Magistrate, whose sacred authoritie I subiect my selfe vnto, & reuerence as the royall ordinance of gods owne maiestie, and whose politie lawes and proceedings, as far as I may with a good conscience tolerate their imperfections, I dare not gain-saye, because likewise, what I haue written, shalbe recorded and called in question in the church of God, (when I am gone the way of all flesh) vnto whome I am afraid to commend my name, as a brocher of newe doctrines: therefore I haue beene carefull to sette down nothing, but that which will abide the triall of all whosoever, and abide firme against all. If any of my godly, reuered, & learned brethren of the church
of

of Englande, will doe me the fauour (which thing I earnestly request at their hands) in short syllogisms to communicate with me in writing, their reasons for the ministerie of these ignorant men. I shal haue cause to praise the Lorde, & thanke them for their loue towards me in this point also, & the easier satisfie whatsoeuer may be said on the behalfe of this vnlearned (I would vnknown) ministerie. I greatly reuerence many godly and lerned, that are contrary minded vnto me in this cause; I know my yeares to be subiect vnto that bold temeritie, hoar, and heady rashnes, which blessed Timothie in consideration of his age, was bidden by the Apostle to auoid: notwithstanding, in regard of the cause (in humiliry before the Lord, his elect Aungels and children be it spoken) I may iustly (far be it I should) contemne & despise, almost not vouchsafe to answer, whatsoeuer man or Aungel, can bring against it. And I dare arrest and attaint of high treason, against the Maiestie of the highest, all those, both men and Aungels, who either defend the communicating with them lawful; communicate with them, or tollerate them as ministers vnder their gouernment.

JOHN PENRI.

TO THE READER.

I haue read Master D. Somes booke, the reasons he vseth in the questions of the dumbe ministerie, and communicating with them, I had answered (as you may see in this booke) before he had written. The man I reuerence, as a godly & a learned man. The weaknes of his reasons, shalbe shewed at large Godwilling. Page 42. line 24. read made and full, page 52. line 22. read axiom. Beare with the rest of the faulces.